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Memo to Our Readers:

Over the years The Improvement Era has taken its readers to visit, through word and picture, many places of interest and importance to Latter-day Saints—the Holy Land, South America, the Islands of the Pacific, Scandinavia, and the Far East.

Continuing in this fine tradition, we are pleased to present this month our cover plus eight pages of full-color photographs that help tell the fascinating story of Petra and the land of Edom.



Another new Era feature makes its appearance this month. It is to be called "The LDS Scene" and is designed to keep you informed about important Church personalities and events in the news.

The department is handled by Brother Jay M. Todd, who has been a member of the staff since January 1, 1966.

Along with other duties, Brother Todd also conducts the popular feature "The Era Asks," which each month presents in question-and-answer form information of vital interest to Church members. Inasmuch as his name does not appear as the author of these features, we are using this means of acquainting you with him.

Jay was trained in journalism at the University of Utah and has had experience as a reporter with the **Deseret News** and United Press International. He has taught in the seminary system of the Church and more recently served as a script writer and audio visual specialist for the Church school system. He is a valuable staff member.

Doyle L. Dreen Managing Editor

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 Carlos Smith, Jr., General Manager, Florence S. Jacobson, Associate General Manager, Verl F. Scott, Business Manager, A. Glen Snarr, Acting Business Manager and Subscription Director, Thayer Evans, S. Glenn Smith, Advertising Representatives.

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By President David O. McKay

No man can accept the resurrection-the event we celebrate as Easter-and be con-

sistent in his belief without accepting also the existence of a personal God. Through the resurrection Christ conquered death. Belief in his resurrection also connotes the immortality of man. Jesus passed through all the experiences of mortality, just as you and I. He knew happiness; he experienced pain. He rejoiced with others, as well as sorrowed. He knew friendship. He died a mortal death, even as every other mortal. Even as his spirit lived after what is called death, so shall yours and mine.

It is a treasure beyond comprehension to be able to say: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." (Job 19:25.)

He who can thus testify of the living Redeemer has his soul anchored in eternal truth.

That the spirit of man passes triumphantly through the portals of death into everlasting life is one of the glorious messages given by Christ, our Redeemer. To him this earthly career is but a day, and its closing but the setting of life's sun. Death, but a sleep, is followed by a glorious awakening in the morning of an eternal realm. When Mary and Martha saw their brother in the dark and silent tomb, Christ saw him still a living being. This fact he expressed in the two words: "Lazarus sleepeth."

If everyone participating in Easter services knew that the crucified Christ actually rose on the third day from the tomb-that after having mingled with others in the spirit world, his spirit did again reanimate his pierced body and, after sojourning among men for the space of forty days, ascended a glorified soul to his Father-what benign peace would come to souls now troubled with doubt and uncertainty!

but an incident in life.

While it is true that knowledge of individual immortality does not depend upon the actuality of the resurrection of Jesus, yet the establishment of the fact that he arose from the grave and communicated with his disciples would furnish in many ways the strongest support of that hope.

There is no cause to fear death; it is but an incident in life. It is as natural as birth. Why should we fear it? Some fear it because they think it is the end of life, and life often is the dearest thing we have. Eternal life is man's greatest blessing.

If only men would "do his will" instead of looking hopelessly at the dark and gloomy tomb, they would turn their eyes heavenward and know that "Christ is risen!"

Christ came to redeem the world from sin. He came with love in his heart for every individual, with redemption and possibility for regeneration for all. By choosing him as our ideal, we create within ourselves a desire to be like him, to have fellowship with him. We perceive life as it should be and as it may be.

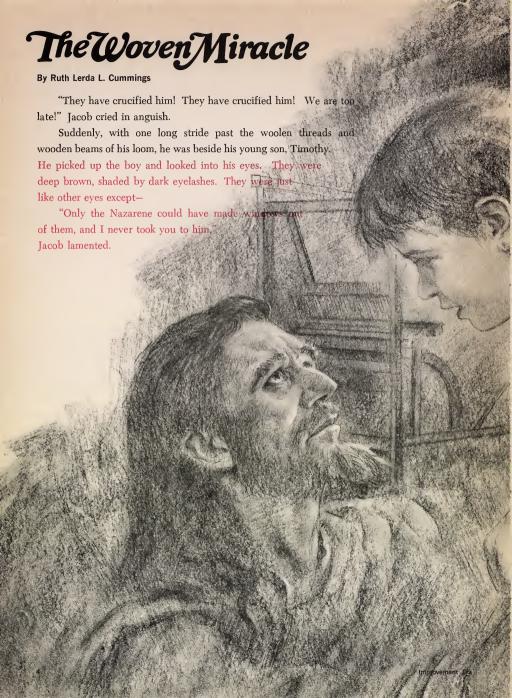
The chief apostle Peter, the indefatigable Paul, the Prophet Joseph Smith, and other true followers of the risen Lord recognized in him the Savior of the individual, for did he not say, ". . . this is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39)?—not the sacrificing of the individual for the perpetuation of the socialistic or communistic state.

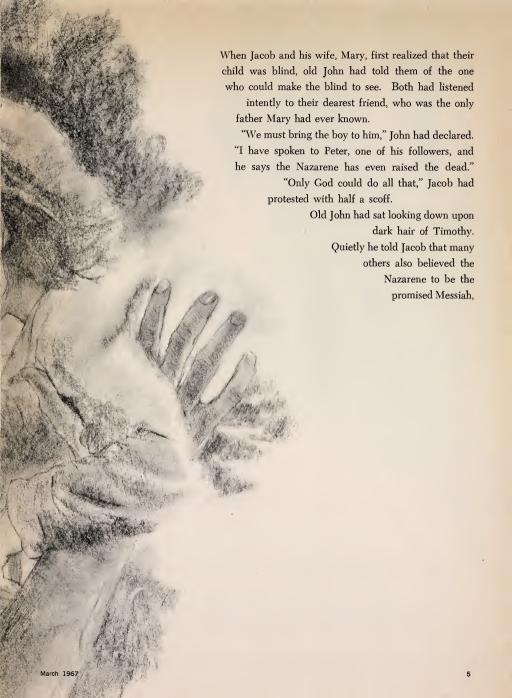
Members of the Church of Christ are under obligation to make the sinless Son of Man their ideal. He is the one perfect being who ever walked the earth, the sublimest example of nobility, Godlike in nature, perfect in his love, our Redeemer, our Savior, the immaculate Son of our Eternal Father, the Light, the Life, the Way.

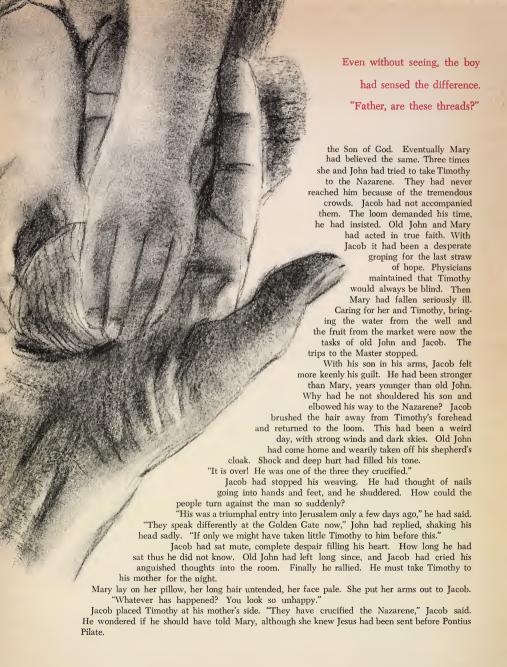
With all my soul I know that death is conquered by Jesus Christ. Because our Redeemer lives, so shall we!

March 1967

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Improvement Era

"Why? He had no guilt," Mary gasped. Then she gave a long sigh. "What a cruel age we live in." She put an arm lovingly around her son and kissed him. "If I had been well, we could have reached the Messiah."

"He shall never again make the deaf to hear, the dumb to speak, or the blind to see," Jacob said.

Mary rested against her pillow. "Perhaps there will be another way," she murmured.

With the same thought in both hearts, they were silent. When Jacob realized that Mary slept, he wearily rose and placed Timothy in his own bed.

For Jacob there was no sleep. His mind could not rest. Mary had asked, "What guilt had the Nazarene?" Jacob thought of little Timothy. Someday he would be left without father or mother, without support. Mary had said there might be another way. What other way could there possibly be? Timothy would always be blind. He would grow old knowing hunger and the cold of winter. He would beg as Jacob had seen others beg.

Had his own lack of faith kept the boy sightless? Jacob's sense of guilt mounted as Timothy's future loomed before him, black and unknown. Silently Jacob went into the workroom.

He sat upon the bench before the loom. Here he felt at home. His father and his father's father before him had been weavers. This wooden construction, with its beams reaching from the ceiling, claimed a part of his life.

Jacob ran his fingers over the threads. They felt the same at night as in the day. Countless hours he had spent here. He could probably run the loom in the darkness.

In the darkness. The phrase slowly went through his mind. If he could weave in the darkness, why could not Timothy weave? Was it possible?

Jacob began to test his idea. In the darkness he planned and then worked. After a while he realized that he had forgotten his counting. After hours of working thus, he lit his oil lamp and looked upon a piece of material he could never sell. In sadness he turned from the loom.

He paced forth and back in his workshop. This I-shaped room of sun-dried brick had been added to the home in the days of his father. Weaving was a craft with which one could make a living. Jacob looked at his many colored wools, his woven goods ready for market. He dug the heel of his sandal into the dirt floor.

"I won't give up!" he cried.

How sensitive little fingers were, even at Timothy's age. Jacob wondered about this the next day as he watched Timothy play with woolen threads. Kneeling beside his son, Jacob handed Timothy some linen skeins. Linen was never mixed with wool and seldom handled by anyone.

"Here are more threads," Jacob said, as he put the linen into the tiny hands.

Timothy's left hand clutched at them. A look of wonder came over his small features. Involuntarily he dropped the woolen threads in his right hand. With both hands he held his new find, and his fingers pressed deep into them.

"Father, are these threads?" he wanted to know.

It did not matter that Timothy did not grasp the explanation. The child *knew* there was a difference. Jacob had made his point.

hat afternoon Jacob darkened the room by putting down the goatskin in the two windows by his loom. Again he went to his work. Again he became confused with his pattern. Again he forgot his counting. Tedious hour after hour he worked, but his fabric was still far from perfect. Was his idea entirely unrealistic? If he could not weave without looking, surely he could not expect his son to weave.

That evening Jacob listened as old John repeated the news he had gathered during the day. It was said that Joseph of Arimathea had secretly besought Pilate, asking if he might take away the body of Jesus. The Nazarene had been buried in the manner of the Jews. He was laid in a new sepulcher in the garden near the hill where he had been crucified.

The finality of it all struck Jacob. He realized anew what this meant to Timothy. Jacob vowed he would work again that night. He would at least accomplish the most simple pattern.

With new determination he went to his loom. Deep concentrated effort must fill every moment. His unbelief had stolen Timothy's only remaining chance. As the father he must open his heart to hope and faith. Within his soul he prayed as he had never prayed.

"Oh God, give me the knowledge, the skill, the patience to make it so."

After beseeching God for help, Jacob ran his fingers over the coarse wool that would be made into a robe for warmth. This was the first step of his plan. Steadily he worked through the night. There were norizontal threads and vertical threads, threads too tense and threads too loose. All the threads had the texture of wool but no color. There were threads, threads, threads. (Continued on following page)

With patience demanded of craftsmanship and born of time, Jacob worked all night. Only after the goatskin had been drawn aside and light from the east illuminated the room did he allow himself to look at his work.

Golden, beautiful, and unforgettable were the moments of that morning of the third day. Mary sat up suddenly, startled from a long sleep. Before she saw Jacob she could hear his voice.

waken! Mary, awaken! Timothy too can weave!" Jacob pushed before Mary's eyes a deep red robe. "This I have woven in the darkness." He explained how he had conceived the idea and given it hours of trial at the loom. By using only his fingers he had finally produced a saleable item.

"God did show you another way," Mary said softly.

Jacob's voice was suddenly quiet. "I never thought of it quite that way."

With Timothy in his arms, Jacob helped Mary into the weaving room. Here the parents talked. For the first time in months their hearts were filled with hope. This was their glorious hour. They paid no heed that old John was late with the morning's supply of water. When he did come, they failed to hear his quiet step. Nor did they notice the radiant joy upon his old features. He lifted his arm and started to speak, but already Jacob had raised his robe.

"Look, Father, look!" Jacob cried. "Timothy may never see but he will eat. I have woven this robe as I sat at the loom in the darkness."

With great fervor Jacob told his story once again. Old John looked down at the robe with a startled and then a wondering look, as if his mind were moving from one world to another.

"It's a miracle," Jacob ended. "Even a few months ago I would never have thought of the idea."

Old John placed his arm on the young man's shoulder. "Perhaps now it will be easier for you to understand the miracle, the greatest miracle. It happened this morning. Women from Galilee went to the sepulcher of Jesus. Two men in shining garments spoke to them, saying:

"Why seek ye the living among the dead? He is not here, but is risen."

"How can it be?" breathed Jacob.

"Peter himself has seen the empty tomb," old John

No one spoke for a long while. Then the older man ran his fingers over the woolen robe. "Only the Master could perform the miracle of life. Only he could give you such richness of thought that you might help your son."

Jacob touched the garments that he had woven with such pains. Old John's words sounded so natural, so full of reason, much more so than months ago when first he had heard of the Nazarene. God had been with him every thought, every thread of the way.

Jacob looked up at the three about him—Mary, Timothy, and old John. He took the robe over to Timothy and placed it into his hands.

"There is much reason for great rejoicing in this house today," Jacob said. "Greatest of all, he is risen!"

Quicksilver Rain

By Marian Schroder Crothers

At dawn the rain tiptoed across the roof, Shy and hesitant, daintily aloof, Yet gently tapping in quaint harmony With the wind song's soft-muted minor key; Now only scattered crystal gems mark where Its light, quicksilver feet touched here and there.

Accent the Positive but Don't Forget the Negative

By Max H. Robinson

• Nowadays so much emphasis is placed on the positive attitude toward life that even the word "don't" conjures in our minds a fear bordering on the neurotic. From all directions we are bombarded with the "whatto-do," while the "what-not-to-do" is almost being ignored.

Yet if we stop to think a moment, we see how much our character is built on what we have refrained from doing in our lifetime. Sometimes those acts we do not allow ourselves to perform are just as important as those we allow ourselves to do. It is the food we do not eat that reduces us, the words we do not say that develop our character, the chairs we do not kick that give us self-control. When we ignore the negative part of our education and place too much stress on the affirmative, we take away from our acting and thinking a form of checks and balances that helps maintain our mental equilibrium and common sense. This applies to our adult conduct as well as the training and rearing of children.

General Mark W. Clark, former president of Citadel Military College in South Carolina, has commented on Citadel's honor code: "A cadet does not lie, cheat, or steal." General Clark believes a young man can go from these "don'ts" to more positive rules of life. Says he: "If, as a boy, he learns what not to do, then as he matures the positive values will slowly move into place."

It is strange that when we think of the term "negative" applied to our conduct, old-fashioned words come to mind—expressions seldom heard today—such as "forbear," "abstain," "refrain." "Forbear" suggests self-restraint, "abstain" implies voluntary self-denial or the giving up of something, and "refrain" suggests the curbing of a passing impulse. Of these three, perhaps the latter is the most important.

"Refrain" comes from a good family of words. Its ancestor, the Latin frenum, means bridle. The bridle may be out of style, but the meaning—to curb and to check—is basic to common sense, which never goes out of style. "Refrain" is especially applicable to our children. There is no reason why their demands should not sometimes be denied and refused with a firm and positive "No."

To help us refrain from wrongdoing, the little word "don't" can very well stand on our shoulder and poke us every time our tongue, eyes, and ears run away from us.

For instance, how easy it is to say of someone we dislike, "She is lazy and stubborn." And how difficult

it is *not* to say something. But if the "don't" has been pounded firmly into our training, we may think but our tongue does not comment. This is a negative action, but who would say it is not good?

Then there is our sense of hearing—our ears. How interesting it is to listen to the latest scandal or to the latest tragedy, but how difficult not to listen, to change the conversation diplomatically to another subject. Sometimes gossip hits the hammer inside the ear, the hammer strikes the anvil, and off we go—we are "all ears." And if the "don't" is not firmly established in our thinking, we don't know what to do with the rumor except repeat it to others.

Why are we so afraid of the word "don't"? We skirt around it and plan ways to avoid it; but if we look in the Bible, we'll find that the "don'ts" are just as numerous and emphatic as the "do's." "Don't go chopping off your enemy's head," we read. "Don't be disloyal to your wife." "Don't gather unto yourself heathen idols." "Refrain, refrain," the scriptures implore us.

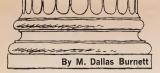
The negative is not only important in action (that is, in the physical habit of forbearing, abstaining, and refraining)—it is also a vital force in our actual thinking and solving of problems.

Some fear that a negative or questioning attitude will reduce our optimism when, in fact, this may be the only way in which we can face reality and see ourselves as we really are. By not stressing the negative form of thought sufficiently, we may lose an important quality in our society—skepticism. This is unquestionably negative; yet if we do away with doubt, with uncertainty, with challenge, we shall have too much conformity and we shall stifle progress.

When we are prepared to say, "No, I don't believe that is right; I shall have to investigate further before I accept your theory of this principle," we are on our way to investigation, study, and research. Who would say this does not mean betterment of ourselves and our community?

The quality and the spirit of a man emerges when he refuses to conform because it is the popular thing to do, when he can see both sides of a question, when he studies all angles of a problem, when he listens to both sides of a case before making a decision.

A positive attitude toward life may well be the wings whereby we fly, but the practical wisdom embracing the negative values of life is the leg upon which we stand. We simply cannot afford to neglect the "don'ts."



● Early in 1966 the First Presidency of The Church of Jesus Christ of Latter-day Saints called upon its members to "join in a concerted movement to fight pornography wherever it may be found." That call to the battlements was no idle invitation. Pornography, smut, obscenity, or whatever word one chooses to use in describing this material, it is a satanic tool that threatens the moral integrity of both children and adults.

One national organization, Citizens for Decent Literature, estimates that the smut business takes in two billion dollars annually in the United States. This includes both the legally obscene material and the magazines, sold openly on newsstands, that would only be classified as offensive.

It is of little consequence whether this guess at the dollar amount is accurate or not; pornography would be a serious problem if it involved only a few million dollars. The money, of course, is simply one measure of the volume of material that flows from the presses and cameras of panderers for profit. If you care to acquaint yourself personally with the gravity of the problem, check the magazine racks of drugstores and cigar stands in larger cities. Or better still, arrange for some behind-thecounter purchases at so-called "candy stores" near many high schools in America.

When the First Presidency urged Church members and "all other right thinking people" to fight pornography, it was intended that this be done within the framework of the law. The statement specified that "legislators and civil authorities in every state and community should do all in their power to

curb this pernicious evil."

And as a key to action, the statement added, "Local as well as federal processes may be required to stem this tide, and yet such action will come only if an aroused electorate makes its feelings known."

In order to make their feelings effectively known, it would be helpful if citizens and Church members were conscious of the current legal status of the fight against obscene material. The legal situation is neither particularly bright nor completely clear, but three obscenity decisions handed down by the United States Supreme Court in March 1966 have provided some guides for those who would control smut and pornography in the United States.

One decision upheld the federal obscenity conviction of a New York magazine publisher, Ralph Ginzburg. Another, based on the same reasoning, upheld a New York State conviction of a book publisher, Edward Mishkin. The third decision reversed a Massachusetts court by finding that John Cleland's eighteenth century novel Memoirs of a Woman of Pleasure (commonly known as Fanny Hill) was not obscene.

An important point needs to be made before describing the views of the Supreme Court in these cases and in at least one previous one. One of the vital freedoms guaranteed in the U.S. Bill of Rights is freedom of expression, both in speech and through the press. Any attempt to legally restrict the right to speak or to publish must be carefully considered

M. Dallas Burnett, assistant professor of communications at Brigham Young University, has wide journalistic experience and is presently completing his Ph.D. dissertation at Northwestern University. He is president of the quorum of elders in the Orem 29th Ward.

in relation to the free speech

In fact, there are those on the Supreme Court who feel that the First Amendment guarantees are to be taken quite literally. Justice Hugo Black wrote in Mishkin vs. New York (1966) that "the First and Fourteenth Amendments taken together command that neither Congress nor the States shall pass laws which in any manner abridge freedom of speech and press—whatever the subjects discussed." Joined by Justice William Douglas, Black believes obscenity laws are unconstitutional.

Fortunately, Black and Douglas are in the minority on the high court and among others who make and judge the laws. The Supreme Court has said specifically that obscenity lies outside the constitutional protection of the First Amendment. Nevertheless, freedom of speech and press are basic rights, and it is no simple matter to decide what is protected expression and what is not.

This leads to a basic dilemma faced by the courts over the years: defining or deciding what is obscene and what is not. Both the federal laws and most state codes make trafficking in obscene, lewd, and lascivious material illegal. But the rub has always been that most laws do not define obscenity.

In a 1957 decision, Roth vs. United States, the Supreme Court laid down the first comprehensive criteria for judging obscenity. This standard has become known as the Roth Test. In substance it provides that material will not be considered obscene unless:

- 1. To the average person, applying contemporary community standards, the dominant theme taken as a whole appeals to the prurient interest.
- 2. The material is utterly without redeeming social importance.
- The material is patently offensive.

Since 1957 courts all over the country have had occasion to use the Roth Test. In fact, the Supreme Court has applied it several times since 1957. Obviously, the test itself is subject to varying interpretation as to what is meant by "the average person," "the dominant theme," "socially important," and "patently offensive." As for the "community standard," the court has taken the view that this should mean the national community, not the moral standard of any individual community. This means, of course, that the smaller, homogeneous communities of the nation can have no higher standards in regard to obscenity than such metropolitan areas as Chicago,



New York, or Los Angeles.

It should also be added that the use of the test, especially in higher courts, has generally been quite liberal. With few exceptions, hard-core pornography is about the only thing found obscene in recent years.

With the recent Ginzburg decision the court added a new dimension to obscenity that provided a glimmer of hope for those who have looked to the law and the courts for assistance in fighting purveyors of filth. The phrase "glimmer of hope" is used because of the neutralizing opinion handed down at the same time on the novel Fanny Hill.

Ralph Ginzburg was responsible for a magazine titled *Eros*, a biweekly newsletter about sex, and a book entitled *The Housewife's Handbook on Sexual Promiscuity*. The court viewed the "publications against a background of commercial exploitation of erotica solely for the sake of their prurient appeal."

In essence, the court decided

Latter-day Saints have been asked to use "local as well as federal

processes" to curb the flow of smut.

that Ginzburg deliberately and intentionally promoted and sold his publications on the basis of pornographic appeal. For that reason, the five-man majority of the court agreed that the intent of the accused should be considered in deciding obscenity. And because of this man's apparent design to pander and sell sex for the sake of profit, his conviction on a federal obscenity charge was upheld. The court noted, however, that the actual content of these publications might not have been considered obscene under the Roth Test.

Justice Brennan, who wrote the majority opinion, summarized: "Where an exploitation of interests in titillation by pornography is shown with respect to material lending itself to such exploitation through pervasive treatment or description of sexual matters, such evidence may support the determination that the material is obscene even though in other contexts the material would escape condemnation."

Although the opinion said the examination of intention and manner of promoting material was a logical extension of the Roth Test, it should be kept in mind that this was in fact a new approach to obscenity. It came as quite a shock to Ginzburg, who had even guaranteed that if his material failed to reach buyers because of United States Post Office censorship, there would be a full refund.

On its face this decision would seem to say that all those who deliberately promote and sell their wares on the basis of their obscene appeal can effectively be prosecuted by local, state, and federal authorities. On second thought, though, it must be assumed that those in the borderline areas just beyond hard-core pornography will now merely be more cautious in promoting their goods.

In reality the court has not altered its liberal stance on what is obscene. The evidence of this was

in the Fanny Hill decision, in which a six to three majority overruled Massachusetts and said the book was not obscene.

Justice Tom Clark's dissenting opinion illustrates the disagreement at the highest judicial level over what is obscene. He said: "It is with regret that I write this dissenting opinion. However, the public should know of the continuous flow of pornographic material reaching this Court and the increasing problem States have in controlling it. Memoirs of a Woman of Pleasure, the book involved here, is typical, I have stomached past cases for almost 10 years without much outery. Though I am not known to be a purist-or a shrinking violet-this book is too much even for me. It is important that the Court has refused to declare it obscene and thus give it further circulation."

The basic liberalness of the court on the question of what is obscene still stands. Questionable material must be without any redeeming social importance, which means that only hard-core pornography will be restricted, since there is always a "critic" to be found who will testify that a dirty novel has literary merit or that a lewd movie is a work of art. This leaves a vast array of near hard-core material that no moral person would care to see circulated in his community, especially to youngsters.

There is no question that the Supreme Court should be applauded for its willingness to consider the motivations of smut peddlers. The fact remains, though, that the desire of the court to give the greatest possible protection to

this cherished right of free expression is constantly being abused.

There appear to be at least two possible legal routes available in the fight against obscenity.

Justice Harlan suggested one in his dissenting opinion in the Fanny Hill case. He takes the position that the federal law should limit only hard-core pornography and that the states should be provided some flexibility in dealing with their own obscenity problems. "From my standpoint," he wrote, "the Fourteenth Amendment requires of a State only that it apply criteria rationally related to the accepted notion of obscenity and that it reach results not wholly out of step with current American standards."

In recognizing "varying conditions across the country and the range of views on the needs and reasons for curbing obscenity," Justice Harlan has offered a solution for the community that does not care to accept the standards of New York or Los Angeles. The Supreme Court will hear an obscenity case in its current term. It can only be hoped that Harlan's position will gain favor among his colleagues.

A second possibility would be the acceptance of the principle that obscenity can be related to the age of the individual involved. In other words, laws could be passed restricting the sale of obscene material to youth. There is some indication from decisions in the United States that the courts may be willing to make a distinction between what is fit for children and allowable for adults. Youth protection laws may be an answer.

In the final analysis, however, every mother and father must bear the major responsibility in the home. Under present conditions, the parent who makes no effort to guide television and motion picture viewing or who offers no help in the selection of reading matter is gambling with the security of his children.

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Diaries of yesteryear left lasting influence
—but where are the diary keepers of today?

A Record Among You

By A. J. Simmonds
Illustrated by Dale Kilbourn

• "Behold, there shall be a record kept among you...." So begins the twenty-first section of the Doctrine and Covenants—a revelation that the Prophet Joseph Smith received at Fayette, New York, on April 6, 1830, the day the Church was organized.

During the remaining fourteen years of the Prophet's life, revelations continued to stress the importance of record keeping. On March 1, 1831, John Whitmer was appointed to "write and keep a regular history." (D&C 47.) In November of the same year he was instructed to "continue in writing and making a history of all the important things which he shall observe and know concerning my church..." (D&C 69.) In 1832 the duties of the recorder were expanded to include "all things that transpire in Zion..." (D&C 85.)

Concern with records has marks

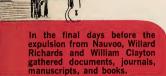
Concern with records has marked the entire course of Church history. In the final days before the expulsion from Nauvoo, Willard Richards and William Clayton gathered documents, journals, manuscripts, and books about the Church and its development. When the Saints arrived in the Salt Lake Valley, one of the first buildings erected was used for the Church Historian's Office. (It stood on the south side of South Temple Street, the present site of the Medical Arts Building.)

Not only did the Church keep records; the members were also record keepers. Wallace Stegner, who wrote a history of the Mormon trail, was only partially facetious when he estimated that "every second Mormon emigrant kept a diary." These journals of the pioneers and early settlers, now found in libraries or private hands, are the source material for the history of Utah and of much of the West. Through the originals or through copies, historians and genealogists search for names, for events, for places, and for the trials of the pioneers in accepting the gospel and helping build the kingdom in the valleys of the mountains.











How many Latter-day Saints keep diaries today? Many men and women, spurred by the Church's call for increased and more wide-spread genealogical research among members, have had intimate contact with old records and personal journals. They realize the valuable information that can be found in the aged entries in a decaying notebook or a more elaborately bound journal.

Far more than just supplying names, places, dates, and ordinance data, these contemporary records also give the color of the times when the entries were penned. The late Archibald F. Bennett, secretary and librarian of the Genealogical Society, wrote, "We of our Church are a record keeping people. Let your family be a record keeping family."

Most missionaries carry with them a journal in which they can record what they see and what they experience in the field. Years from now they will be able to relive the joys, the momentary frustrations, and the triumphs of those two or three years as ministers of the gospel. It is only right that the events of these special years are recorded and preserved. But the rest of life is important too—church, family, home, employment, community.

Today we are everywhere assailed by the printed and the spoken word. Newspapers, magazines, radio, television, and motion pictures record and report our times. But who records us^p Who records and reports our personal lives? This is left to the individual member. The Lord revealed to Joseph Smith only a year after the Church was organized that "men should be anxiously engaged in a good cause, and do many things of their own free will." (D&C 58:27.)

A pedigree chart is an important record. But by itself it is only bones. It is the family history, the life sketch, and the autobiography that put flesh on the skeleton. Brother Bennett wrote:

"Human life is a succession of choices. The decisions reached by an individual when choices are placed before him determine his character. To endeavor to interpret truly his life apart from the problems which faced him would be futile. The historical events of his day must be understood, for they had a direct and unmistakable effect upon his life and achievements. His life must be appraised in the light of these events, and a knowledge of the encouragement or opposition he experienced from others." (A Guide for Genealogical Research, p. 206.)

Sometime in the future a historian or maybe a descendant may want to know about the individual Latter-day Saints of the 1960's. Sometime a genealogist may want to know the details of their lives. Sometime a great-grandchild may want to point with pride to his ancestor's journal, just as we today like to review the life and times of our own forebears. But there is a question: Will such a record exist?

a man who knew

By Derek Dixon

• In 1837, when the first Latter-day Saint missionaries landed in England, a member of the peerage died of typhus in Dublin debtors prison, but his life's work was to go hand in hand with the truths of the Book of Mormon brought by those Latter-day Saint missionaries.

His name was Edward King, though for many years he had been known as Viscount Kingsborough. He was born November 16, 1795, the eldest son of the third Earl of Kingston. His father died in 1799, and Edward succeeded to the earldom and was given the courtesy title, Viscount Kingsborough.

Though a studious man, Edward was not distinguished by his academic attainments. He entered Exeter College, Oxford, in 1814, and in 1818 he gained a second class degree in classics, but he did not graduate. Instead, he left the university and returned to Ireland, where he was elected Member of Parliament for County Cork. But politics was not his forté, and at the end of eight years he resigned his seat in favor of his brother, Robert.

Sometime prior to his resignation Kingsborough had seen an ancient Mexican manuscript in the Bodleian Library, Oxford, a manuscript that changed his life. From that moment on he determined to devote his life to a study of the antiquities of Mexico.

And so his work began. He scoured the world for manuscripts and codices of the pre-Columbian Mexican civilizations and for documents pertaining to post-conquest Mexico. As he collected and compared these ancient relics, he became convinced that not only were the ancient inhabitants of America members of the House of Israel, but also at some time in their history they had been visited by the Lord Jesus Christ.

This knowledge obsessed him, and he became determined to prove it beyond all dispute. In 1830 he began publication of nine immense folio volumes containing copies and facsimiles of the major items he had collected. Many of the codices were reproduced in their actual colors at enormous expense. In fact, the whole work was to cost a fortune—his fortune!

The title pages of the nine volumes read: "THE ANTIQUITIES OF MEXICO comprising facsimiles of Ancient Mexican Paintings and hieroglyphics preserved in the Royal Libraries of Paris, Berlin and Dresden, In the Imperial Library of Vienna; in the Vatican Library; in the Borgian Museum at Rome; in the Library of the Institute at Bologna; and the Bodleian Library Oxford."

Four of the sets were printed on vellum, one of which was presented to the British Museum and another to the Bodelian Library. The whole work cost \$89,600 to publish—a sum so great in those days that it exhausted Kingsborough's fortune. He became oppressed by debt until, at the suit of a paper manufacturer, he was thrown into a debtors prison in Dublin. And there he died. But he died still hoping to prove the visit of the Master to the world of the ancient American people.

His work was to go on, despite his death. Antiquities of Mexico has become a standard source for historians. Dr. James E. Talmage quoted from it in The Articles of Faith, and William Prescott referred to it in his epic works, The Conquest of Mexico and The Conquest of Peru. Few sets of the work are now available, and those that do appear on the secondhand market are very quickly auctioned off. In order to see a copy, one would have to visit one of the larger reference libraries. Kingsborough's work lives on, not only as a monument to his independently acquired belief but as a testimony to the truth of the Book of Mormon.



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"A rose-red city, half as old as Time."

• Hidden away in the desert mountains of the southwest reaches of the Hashemite kingdom of Jordan in the land known anciently as Edom are the remains of a city that has no counterpart anywhere in the world. It is the fabled Petra, described by one poet as "a rose-red city, half as old as Time."

Situated in the northern part of the great Arabian desert midway between the south tip of the Dead Sea and the Gulf of Aqaba, the ruins of this fabulous city, now within relatively easy access of travelers, are being visited by an increasingly large number of people each year. Petra is, however, well off the beaten path of the usual tourist to the Holy Land (180 miles from Jerusalem) and requires two days' time for a satisfying visit.

With increasing regularity the questions are being asked, "Should our trip to Jordan include a visit to Petra?" "Can two days spent for this purpose be profitable and enjoyable?"

Actually it was largely the prospects of going to Petra that attracted us to the Holy Land for a third visit. Although we had long harbored the desire to make this journey back into time, we had had to forego the experience on previous trips because of tight schedules.

Why so much interest in Petra? There are many reasons.

The city is unique. There is nothing else like it anywhere. The remains of some of the massive facades, or building fronts, chiseled out of the red



By Doyle L. Green Managing Editor Photographs by the author

In making their trails to the high mountaintops (left), early inhabitants of Petra carved thousands of steps in the sheer cliffs.

Entrance into the fabled city of Petra (above) is through a mile-long gorge. The colorful sandstone walls are 300 feet high in some places.

The siq (gorge) is so narrow (right) that it often seems to close over one's head.

sandstone mountains are in an excellent state of preservation and are enough to stagger the imagination of even the most sophisticated traveler. In the mountains there are more than 700 caves that can be explored, and although the debate still wages as to whether some of the chambers were dwellings, tombs, or temples, it is fascinating to realize that men have been living here since the time of Abraham.

The mountains of Petra are not unlike the mountains of southern Utah, although they may not be as massive or extensive. But they are spectacular.

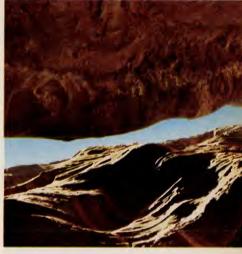
The entrance to the city is through a narrow winding gorge more than a mile long. This deep canyon, which is as little as ten feet wide in places, is walled by precipitous cliffs that reach skyward to a height of from 200 to 300 feet.

But beyond the unbelievable marvels of the city,

its ruins, its antiquities, its access, and its scenery, is its history, which brims over with romance and intrigue. It is a land rich in biblical lore, and its desolate ruins have become a monument to the world, signifying the ultimate fate of the wicked.

The word "petra," which means "rock," is a Greek term. In Old Testament times the mountains were called Sela (or Selah), which is Hebrew for "rock." The area was also known as Mount Seir and as Mount Esau.

Today the range of mountains that cradles the



city is called *Shera*. The *Wadi Musa* (valley of Moses) runs through the mountains. Nearby are the *Ain Musa* (spring of Moses) and Mount Hor, traditionally believed to be the Mount Hor where Aaron died.

The first known inhabitants of the Petra area were the Horites, contemporaries of Abraham, who are mentioned in the 14th chapter of Genesis. The account tells of armies that smote "the Horites in their mount Seir." (Gen. 14:6.) The 36th chapter of Genesis lists "the sons of Seir the Horite, who inhabited the land." (Gen. 36:20.)

For some time after Jacob returned to Canaan from Haran with his family and possessions, he and Esau dwelt peaceably in the land, but the time came when "their riches were more than that they might dwell together; and the land wherein they were

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strangers could not bear them because of their cattle." (Gen. 36:7.)

So Esau took his three Canaanite wives and his sons and daughters, his servants and herds, and moved south.

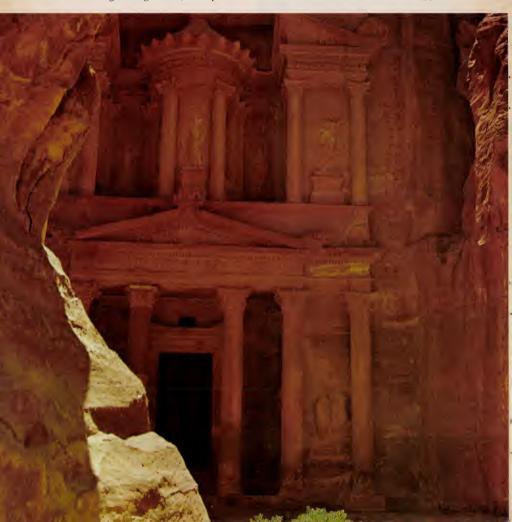
"Thus dwelt Esau in mount Seir: Esau is Edom." (Gen. 36:8.)

The area and its people next come into prominence in the time of Moses. The forty years of wandering in the wilderness were almost over. The children of Israel needed to go through Edom, as they were to One enters the city through a deep canyon as

journey northward up the king's highway east of the Dead Sea and enter the promised land from the east across the River Jordan. So Moses decided to ask for permission to go through the land:

"And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us:

"How our fathers went down into Egypt, and we

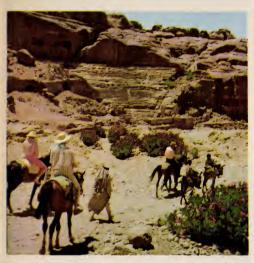


little as ten feet wide and walled by 300-foot cliffs.

have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

"And when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border:

"Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vine-



Leaving the siq and entering the valley of Petra (above), one comes upon a huge amphitheater. Carved into the mountain, it has 34 tiers of seats and is said to have seated some 3,000 people.

This magnificent facade (left) in the narrow gorge at Petra is some 90 feet high and carved out of the solid sandstone cliff. It is known as al Khanzah, "the treasury of the Pharaoh," and is generally supposed to have been a temple.

yards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders." (Num. 20:14-17.)

It is most interesting and somewhat ironic that the descendants of Jacob (Israel), who received the birthright blessing from Isaac, should be placed in a position of begging Esau's descendants for a favor. The reply of their "brothers," who well knew of their plight, must have been disheartening to Moses and the Israelites:

"And Edom said unto him, Thou shalt not pass

by me, lest I come out against thee with the sword.

"And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing any thing else, go through on my feet.

"And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand." (Num. 20:18-20.)

When they were refused passage through Edom, the children of Israel went to nearby Mount Hor, where a most significant event took place. To Moses the Lord said: "Take Aaron and Eleazar his son, and bring them up unto mount Hor:

"And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there.

"And Moses did as the Lord commanded; and they went up into mount Hor in the sight of all the congregation.

"And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

"And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel." (Num. 20:25-29.)

Following this, the great company of the children of Israel left Mount Hor "by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way." (Num. 21:4.)

But the Lord would not permit the Edomites to disrupt his plans. He softened their hearts and instructed his people Israel:

"Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:

"Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau for a possession.

"Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

"For the Lord thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing." (Deut. 2:4-7.)

So the children of Israel "passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Eziongaber, we turned and passed by the way of the wilderness of Moab." (Deut. 2:8.)

After Joshua established the people in the "promised land," the Israelites and the Edomites lived as neighbors for many years. But even though they were "brothers," they were not good neighbors and were often at war.

The 14th chapter of 2 Kings reveals that Amaziah, who was king of Judah, went to battle with the people of Edom and "took Selah by war." This account is also given in the 25th chapter of 2 Chronicles and states that Amaziah "smote the children of Seir ten thousand.

"And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces." (2 Chron. 25:11-12.)

In spite of his great victory, Amaziah's venture into



In times past Roman legions rode along this road, which is paved with huge stones.

Edom was his downfall, as "he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them." (2 Chron. 25:14.) Because of this, his own people destroyed him.

Not much is known about the Edomites during this

The mountains of Petra are fantastically rugged. Many side canyons leading away from the main valley are honeycombed with dwellings and tombs.

Gigantic fallen pillars give the appearance of huge checkers standing side by side. Evidences of a number of different civilizations can be found in the area.







More tourists each year are visiting Petra, which is completely surrounded by impenetrable mountains.

period except that they became infamous for their wickedness, so much so that the very word "Edom" became a synonym for sin and debauchery. A number of prophets denounced the Edomites, and through two of his servants the Lord told of the impending destruction of this people because of their extreme wickedness.

Obadiah is often called the prophet of Edom's doom. He records:

"Thus saith the Lord God concerning Edom; We have heard a rumour from the Lord, and an ambassador is sent among the heathen, Arise ye, and let us rise against her in battle.

"Behold, I have made thee small among the heathen: thou art greatly despised.

"The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

"Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." (Obad. 1-4.)

Thus the Edomites were destroyed and driven out of their mountain stronghold.

It is interesting that these descendants of Esau were replaced in Mount Seir by their relatives, the Nabataeans, an Arab people who were descendants of Abraham through Hagar and their son Ishmael. Although some historians place this date as early as 547 B.C., the history of the Nabataeans can be traced with some certainty back to 312 B.C., when they were rather firmly established in the mountains around Petra. Their impenetrable stronghold was ideally located on the trade routes between Egypt to the

In their impenetrable stronghold,

Nabateans became wealthy

by raiding caravans

or demanding tribute for safe passage.



The holiest place on the mountaintops was the place of sacrifice, where the priests offered animal sacrifices.

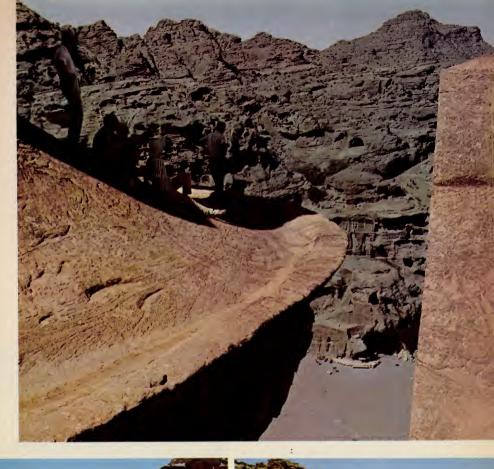
west, Arabia to the south, and Palestine, Syria, and neighboring kingdoms to the north.

This was the day when the great camel caravans, "the ships of the desert," were busily engaged hauling incense, spices, and other treasures; and the Nabataeans, pouring in and out of their fortified city,

Early inhabitants cut away some 20 feet from the top of this mountain to leave this obelisk (one of two on the site), which represented their gods. They worshipped on the top of the mountain in the "high place" or "holy place," as they thought this was the closest they could get to heaven and the farthest they could get from hell.



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became wealthy and powerful from raiding the caravans. Later they demanded tribute as a guarantee of safe passage for all who desired to traverse the area. Armies from Egypt and Syria were sent to try to destroy them but could not penetrate the mountain fastness of Petra.

However, about 106 A.D. the intrepid Romans discovered another entrance into Petra, stormed and captured it, defeated the Nabataeans. and made Petra a Roman province. The Romans redesigned the city, as they did so many cities they captured; and evidences of the Roman road, the arch of triumph, Roman pillars, and various buildings can still be found. Petra later became a Christian city, and in the fifth eentury A.D. there was a bishopric of Petra. In the seventh century the Arabs again took over, and Islam became the ruling power. The crusaders subsequently captured the city, and the ruins of a castle that they built can still be seen.

No one seems to know why Petra was all but abandoned; but following the crusaders, knowledge of the location of Petra seems to have been lost to the western world. From about 1200 until 1812, when a young Swiss explorer rediscovered it, Petra existed, to western people, as little more than a legend.

In 1812 this explorer, Johann Ludwig Burckhardt, was making the hazardous journey from Damascus to Cairo by way of the south end of the Dead Sea. As he traveled, his guide and others began dropping hints of some fabulous ruins hidden away in the mountains. Through devious means he influenced his guide to take him into the area, and the city that had been a legend for some 600 years again became a reality.

Another interesting chapter in the long history of Petra was written by T. E. Lawrence, popularly known as Lawrence of Arabia, during World War I.

Standing on the edge of the great urn crowning the temple of ed Deir (above), members of a Brigham Young University Bible lands tour group study the rugged mountains west of Petra. The mountain on the far right is called Mount Hor. It was on the summit of Mount Hor that Moses took the priestly robes from Aaron and put them on Aaron's son Eleazar prior to Aaron's death.

One of the largest monuments in Petra is sometimes called the monastery, or ed **Dei**r (far left). It is about 150 feet high, or approximately the height of a 15-story building.

Hundreds of gorgeous pink-flowered oleander bushes (left) beautify the Petra area.

For over 600 years Petra's location was lost to the western world.

Lawrence occupied Petra with a relatively small contingent of Arabs and successfully defended it against an army of seven thousand Turks. Using the same techniques the Nabataeans and perhaps the Edomites had used so long before, Lawrence waited until the Turks were crowded into the narrow gorge and then his bedouin troups attacked, sealing off the exit and casting down stones from the cliffs above. Of Petra, Lawrence wrote to a friend: "... you will never know what Petra is like until you come out here. ... Only be assured that till you have seen it you have not the glimmering of an idea of how beautiful a place can be."

Within the past year a narrow, hard-surfaced road has been completed from the city of Ma'an almost to the beginning of the *siq* (gorge) that leads into Petra, and a traveler can make the journey with comparative ease and little or no danger.

There are acceptable eating and sleeping accommodations in Petra itself, and a lavish new air-conditioned inn located near the gorge should satisfy the desires of the most demanding.

Our own party, consisting of thirteen members of a Brigham Young University Bible Lands tour, left Jerusalem in the early morning hours, drove down the Jerusalem-Jericho road into the Jordan River Valley, crossed the River Jordan, and, after ascending the rugged mountains of the trans-Jordan area, headed south through the land known anciently as Moab. In general we followed the route of the king's highway, over which Moses led the children of Israel so long ago. As we saw the hundreds of acres of wheat on the broad and fertile plains, we thought we could understand a little better how crop failures in the Judean mountains across the Dead Sea to the west would not necessarily also have occurred in Moab. We felt closer to Ruth and Naomi.

Entering the great deserts of ancient Edom (or Idumea) we saw hundreds of camels, some in the picturesque camel trains, still carrying their burdens for the bedouins. At Ma'an we turned west on the new road and were soon at Ain Musa, a stream of cool clear water springing out of a crack in a rock, the traditional place where Moses struck the rock with his rod and the water gushed forth. Following down the Wadi Musa, we soon came to the entrance to the siq. Here we engaged our horses for the 45-minute ride into the mysterious valley and the sites of the almost unbelievable facades of temples and tombs.

Writers have said that no matter what you expect of Petra, no matter how much you have read or how

^{*}The Letters of T. E. Lawrence, edited by David Garnell (New York: Doubleday Doran & Co., Inc., 1924), letter 69.



bassador is sent unto the heathen, saying, Gather ye together, and come against her, and rise up to the battle.

"For, lo, I will make thee small among the heathen, and despised among men.

"Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord.

"Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof." (Jer. 49:13-17.)

How literally have the words of the Lord come to pass!

From the summit of a ridge west of the high valley of al Diar, one can look out into the blue haze toward the Gulf of Aqaba and see the copper mountains

A traveler's luggage is carried into Petra on the back of a donkey ridden by a young Arab boy.

Ain Musa (spring of Moses) is a beautiful clear stream of water coming out of a crack in the rock (below). According to tradition, this is where Moses struck the rock with his rod and the water gushed forth.

much you think you know about it, you will still find more than you anticipated. With us this was literally true. The siq is so narrow that in places it seems to meet at the top. The first glimpse of the magnificent facade that is known as al Khaznah (or Khaznet Far'on), with its rose red columns and statues, is a never-to-be-forgotten experience. Protected from the elements in this narrow gorge, it is in an excellent state of preservation. It is called the "Treasury of the Pharoahs" because, according to legend, the large stone urn is supposed to contain great riches.

As the gorge opens up into the valley, one is astounded by the fantastic coloring of the cliffs, the number of caves and facades carved into the rock, and the many lovely cleander bushes.

We will not attempt to describe in detail the wonders of Petra. Photographs can do this better than words. But as we wandered about the ruins, as we walked through the side canyons and up trails made of hundreds of steps carved into the sandstone, as we climbed to the high place (the place of worship and sacrifice), as we stood on top of the great urn of the temple called *al Dair (ed Deir)*, we thought of the words of Obadiah, as well as similar ones recorded in the 49th chapter of Jeremiah:

"But I have made Esau bare. . . ." (Jer. 49:10.)

"... Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

"I have heard a rumor from the Lord, and an am-



where the mines of King Solomon were located. He can see the desert wastelands through which the children of Israel made their weary way. He can see the desolate and fantastically rugged mountain peaks, one of which might have been Sinai where the Lord gave the Ten Commandments; another, Mount Hor, where Aaron died.

There are dozens of fascinating sights to be seen in Petra. There are thousands of years of history locked up in those mountains and those chambers. But more important than all of this, and perhaps as an outgrowth of it, through an understanding of the story of Edom one can see the utter and complete fallacy of following the ways of the world, and the wisdom of listening to and obeying the words of the Lord, of seeking out true values and putting them ahead of all else.

We have read that some people have been disappointed in their visit to Petra. They have found it depressing and sinister. But the thirteen Latter-day Saints who made the journey in the summer of 1966 decided that these were two of the most interesting, profitable, and long-to-be-remembered days of our lives.



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Teaching

Conducted by the

by Ernest Eberhard, Jr.
Illustrated by Richard Brown

How Can We Make ers"Out of Our Students?

(Part 1)

• President David O. McKay once said, "It is not enough to know what is good; we must do good." He added that a child who has been taught in a classroom the concept of obedience to parents may still go home and disobey his parents, although he really means to be obedient. The Prophet noted that many teachers "fail to apply the lesson aim . . . [and fail] to show the child how he could introduce the truth into his life—into his life today, not at some indefinite time to be."

In speaking of teaching gospel truths, President McKay called upon teachers to open up "avenues for expression, for doing" by the students. Rather than moralizing on a truth, teachers should be "pointing out the path of action."

The scriptures urge the same perspective upon all men as the basic guideline for their conduct.

"But be ye doers of the word, and not hearers only, deceiving your own selves." (Jas. 1:22.)

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

"For they shall be judged according to their works, and every man shall receive according to his own works. . . ." (D&C 76:111.)

All teaching should be oriented toward strengthening existing acceptable behavior patterns or changing faulty or negative response patterns. This goal is rather widely accepted among teachers, but its implementation escapes all but a limited number of instructors. In no other aspect of teaching is there greater need for development of teaching skill.

Let it be said at the outset that "doer teaching" is not simple. As yet we understand very little about Ernest Eberhard, Jr., director of curriculum, Department of Seminaries, has a rich and varied background that includes a term as mayor of Preston, Idaho, and over 30 years in the seminary department. He has been a bishop and high councilor and is a member of the Church Correlation Committee.

★ Four terms are defined that help make a 45-minute class influence the 10.000-minute week.

motivation in the field of human behavior. Another problem is the multiplicity of stimuli outside the classroom to which a student is subjected. It is difficult to firm human behavior so strongly during a 45-minute class period that it will withstand weakening or alteration during a 10,000-minute week. Group pressures and strong, real life experiences will exert far greater total pressure during that week than the most skillful teacher can generate in a short class period. Despite this limitation, countless people can testify to the lasting effectiveness of certain teachers.

What Determines Behavior? The scriptures answer this question. One needs only to look at a Bible concordance and note the long list of references to the heart and its role in man's actions. Proverbs 16:9 states it very well: "A man's heart deviseth his way...."

This does not mean the physiological function of the heart determines our actions in life. It refers, rather, to the fact that the heart seems to be the organ of major involvement in our emotional responses. We use the expression that someone is lighthearted, has a heavy heart, or is heartbroken. The statement that "as a man thinketh in his heart. so is he" indicates that we are motivated by emotion in choosing our course of action in life. If, then, we are going to influence our students to live righteously and nobly in life, we must help them acquire attitudes that will be constant motivators toward such a life. The how of living such a life pattern is contained in the academic or intellectual approach to life. The why, the motivation to choose one type of action over another, comes from the emotional structure of

one's personality and character. This emotional constellation is created into patterns of feeling or emotion through the amalgamation of the bias-positive or biasnegative experiences people accumulate during their lives.

Ithough the following explanation of personality formation and character traits is oversimplified, it illustrates in an understandable and usable way how behavior patterns can be altered, strengthened, or created. There are four elements in this developmental pattern. They are (1) concepts, attitudes, (3) personality traits, (4) character. The following definitions that the author gives these terms are his own, and he makes no attempt to correlate them with definitions others may use in the field of educational psychology. Much theory in the field of educational psychology is presented in such detailed and complex diagrams that most lav and professional instructors do not even approach an application of the theories in their lesson preparations and presentations.

1. Concept: A concept is a statement describing an object, condition, or principle. It is represented by a symbol, such as a word. Such word symbols as Godhead, church, and temple could be called concepts.

A student may have a detailed complete factual concept without having an attitude toward the concept. For example, many students have a detailed and factually correct concept of the Godhead without being motivated to use this information in trying to become more Godlike in their own lives. They can be taught details of the construction of the ancient Israelite tabernacle without having any increase in their desire to understand or practice the principle of sacrifice in either its ancient or present-day forms. They can be taught the history of temple building in the present dispensation without having any increase in their desire for a temple marriage. Their concept of the general architecture of church chapels may be highly detailed without that knowledge creating any desire or capacity for reverential worship. Until students have meaningful, personal experiences with their concepts, there is no development of attitudes that will influence conduct.

2. Attitude: An attitude is a

₩ Until students have meaningful and personal experiences with their concepts, the concepts will not influence behavior.

bias-positive or a bias-negative toward a concept. An attitude is the result of definite and adequate personal experience with such a concept as temple, which attitude has been internalized or accepted into the student's ego organization so it is important to him in achieving his goals in life. Without an attitude, a concept lies dormant. There is no felt need for response or action.

The great value of attitudes in behavior formation and control is their innate tendency to persist, to retain their power to motivate. Any teacher can prove this statement to himself by noting how his own attitudes-whether they are rational or irrational, sound or unsound, long-range or immediate-have consistently motivated him to choose certain courses of action and response patterns. Attitudes are much more powerful than mechanically conditioned responses as determiners of behavior. Such conditioned responses fade or are extinguished unless they are consistently reinforced. In fact, attitudes may persist for a lifetime with little or no reinforcement. This is true of bad, undesirable attitudes as well as good ones. For this reason, if students are to become doers of the word, the attitude formation of their lives must be the focal point of all gospel teaching.

Attitudes do not remain isolated. They pyramid and "drain" into other areas of emotional adjustment. For example, if a father promises to take his son bunting and then, for some reason that the boy cannot comprehend or that is not explained to him, the father fails to fulfill his promise, the boy may be so disappointed that without realizing it, he develops feelings that his father is untrustworthy in other aspects of their relationship. Any later experiences that have elements common to the initial experience of disappointment will likely tend to reinforce the boy's attitude. Later in life, he may be influenced by this attitude structure in accepting or rejecting his father's counsel as he moves from boyhood to manhood.

It is in the area of attitude formation that much gospel teaching breaks down in its effectiveness. Since many teachers do not understand the mechanics of attitude formation, they are unable to structure their lesson preparation and presentation so students will be motivated to internalize the historical, narrative, or expository material in the lesson. The instruction fails to show how they can introduce the truths into their lives today. They are given little or no opportunity to sense its value in their own goal-seeking pattern.

Only as instruction helps students realize their primary life goals will they achieve the selfconviction or internalization that will create a motivating attitude. Such an attitude does not result from generalized moralizations or exhortations that a teacher may tack on the end of a class period of historical instruction while students restlessly wait to bolt out of the classroom.

3. Personality Traits: After an individual has acquired an attitude toward a concept, he reacts according to the bias he now feels. Consistent reaction on the basis of this bias builds reaction patterns that persist and influence his lifetime response pattern. These reaction patterns, called personality traits, determine the type and quality of character the child develops.

4. Character: This is the ability to live comfortably and productively within the framework of the society in which a person finds himself. The real society of the Latter-day Saint student is the kingdom of God. This is because Iesus constantly put emphasis on the need to consider what we may become. Gospel teaching should adequately stress this orientation if it is to build attitudes that will open the gates to the celestial society that should be the sole goal and aim in the life of a Latter-day Saint. It is true the student must live in the present world and adjust to all of its environmental influences, good and bad. However, he should always be aware that his present environment is temporary and that he should aspire, first and always, to citizenship in the kingdom of God.

Methods and techniques that assist and make possible better "doer teaching" and that build desirable attitudes will be presented next month.

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The LDS Scene



Michigan Governor George Romney, former Detroit Stake president and one of the leading potential 1968 Republican presidential candidates, said in a recent interview, published worldwide, "Two things you can develop of eternal value—character and intelligence. And those individuals of greatest worth are those with the greatest character and intelligence—[these two qualities being] the capacity to use knowledge correctly and to do unto others as we would have others do unto ourselves."

Dr. Henry Eyring, dean emeritus of the graduate school at the University of Utah, was awarded in February the National Medal of Science for 1966 by President Lyndon B. Johnson, Brother Eyring, recently reappointed member of the Sunday School general board, received the nation's highest honor for scientific achievement for his "creation of absolute rate theory, one of the sharpest tools in the study of chemical reaction rates."



America's highest military honor, the Congressional Medal of Honor, was awarded in January to Major Bernard F. Fisher by President Lyndon B. Johnson in impressive White House ceremonies. Brother Fisher, now stationed with his family in Germany, is a member of the Nampa [Idaho] Stake. The first Air Force officer to receive the medal for action in Viet Nam, he was cited for voluntarily landing his bomber to pick up a stranded American pilot while under heavy Viet Cong attack. Sister Fisher and their five sons attended the White House ceremonies.



UPI Telephoto



Elder Richard L. Evans of the Council of the Twelve and current president of Rotary International is greeted in Dakar by Leopold Sedar Senghor, president of Senegal, during a recent 20,000-mile, 12-nation African tour to visit Rotary clubs. During his year of presidential duty, Elder Evans has visited in Africa, South America, Central America, Europe, and the United States, and during March he will travel to areas in the Far East and South Pacific.



David S. King, former second assistant general superintendent of the YMMIA, has been appointed United States ambassador to the French-speaking island republic of Malagasy (Madagascar). Brother King, a Democrat who served three terms in the U.S. House of Representatives, said, "I will try to make my diplomacy of the people-to-people variety."



The 100-voice singing mothers chorus of New York and New Jersey stakes was featured the first three Sundays of January on NBC Radio Network's "Great Choirs of America." Directed by Sister Ellen N. Barnes of the Relief Society Deseret News Photos

general board, the chorus was asked to sing for the national radio audience because of its enthusiastically received performance at the annual National Association of Manufacturers convention in December.

Lorena C. Fletcher, 1965 American Mother of the Year and diligent Church worker, died January 2. 1967. Sister Fletcher, wife of Dr. Harvey Fletcher, was selected as American Mother because of her qualities of "love of family. devotion and sacrifice. loyalty, refinement, and culture." Speaking once of her much-educated family, Sister Fletcher said. "I have six honorary degreesfive sons and a daughter."





Dr. Harvey Fletcher, professor emeritus of physics at Brigham Young University, will be presented the 1967 Founders Award of the 150,000-member Institute of Electrical and Electronic Engineers at its annual convention in New York in March. Brother Fletcher, who has been called the father of stereophonic sound, was also closely associated with the discovery of the atomic nature of electricity.

William E. Berrett





The Era Asks

What Is the Church Doing for College

The recent announcement of an enrollment ceiling at Brigham Young University has caused much discussion among Latterday Saint youth and parents. This month we explore in depth the program of the Church for students not attending Churchsponsored schools. Subject of the interview is William E. Berrett, administrator, Department of Seminaries and Institutes. Brother Berrett, who has had wide experience in education, is also an attorney and a respected author of numerous Church courses of study and books.

Q—What is the Church's philosophy regarding education after high school?

A—The Church's philosophy, coming from the statement, "The glory of God is intelligence, or, in other words, light and truth" (D&C 93:36), has always been that every member continue learning throughout life. Today, more than ever before, a high percentage of Latterday Saint youth receive training in technical schools, colleges, or universities.

Q—How does a student know the kind of education and/or training to pursue?

A—This is difficult. Some high schools give tests to help students determine fields in which they have aptitude, and most colleges and universities do likewise. But even then young people often do not know which field to pursue. For this reason, most universities enroll students in what is called "general college" and give them a year or two to determine their fields of interest. We have always believed, too, that one will be guided if he seeks the Lord's counsel.

Q—How can a Latter-day Saint student going on to higher education determine the school he should attend?

A—The Church has recently established a guidance bureau, staffed by faculty members from Brigham Young University, the seminary and institute programs, and others, from which Latter-day Saint students graduating from high school may receive information about schools available to them. This bureau has recently published a pamphlet containing information about Church-sponsored schools. where institutes of religion are located, and how to obtain help from the bureau. Interested persons may write: Admissions Information and Guidance Center. Brigham Young University, Provo, Utah. Students should then attend the school that fits their academic needs and permits them to satisfy their financial conditions and their desires to be near friends, family, Church, and other Latter-day Saint youth.

Q—Is there a policy that Latterday Saint youth attend Churchsponsored schools?

A—No. However, our Churchsponsored schools have built such an enviable reputation for their promotion of good character and academic excellence that many Latter-day Saint students would like to attend them, and the Church wants as many as possible to enjoy this privilege. But the cost is prohibitive for some, because it requires them to live away from home. It is also quite evident that





Students?

all Latter-day Saint youth cannot enter a Church-sponsored school, because enrollments are limited to the physical facilities available. Also, the financing of the Church will not permit the establishment of enough colleges to handle all Latter-day Saint students.

Q—Would the Church want to do that even if it could?

A—That would be a difficult question to answer. If money were available to establish many universities and colleges, I'm sure many members would consider it desirable.

But something that we must keep in mind is that the Church must do things universally. It would hardly be fair to establish junior colleges in a few locations if the pattern could not be duplicated throughout the world. The goals of the Church are (1) to keep its youth close to the gospel while they attend institutions of higher learning and (2) to promote marriage within the Church by bringing Latter-day Saint students together under proper social and cultural conditions.

Q—How does the Church achieve these two aims for students not attending a Church-sponsored school?

A—In 1926 at the University of Idaho the Church started the institute of religion program in which courses in religion comparable to those taught at BYU were given in a building adjacent to the university.

The Mormon college youth attending the university also met for social and cultural activities. This program proved so successful that the institute program was soon expanded to other schools throughout the western part of the United States. Today we have institutes of religion at 233 universities and colleges throughout the United States, Canada, and Mexico.

Q---Will the program be expanded worldwide?

A—Yes. The Church's policy is to establish institutes wherever our students attend colleges throughout the world. As the number of Latter-day Saint college students justifies it in other countries, the program will spread.

Q—What is taught and discussed in an institute of religion that a four-year seminary graduate wouldn't already know?

A—Our seminary courses are generally survey courses in the four Standard Works and Church history. On the institute level, as on collegiate levels generally, the deeper implications of religion are discussed. Students have more opportunity to delve into problems on their own and to make their own explanation and defense of gospel principles. In other words, it would be analogous to studying simple mathematics in high school and calculus in college.

Q—What types of classes are offered in institutes?

A—These courses deal in depth with the Standard Works, philosophy of Mormonism, courtship and marriage, general Christian history, and seminars on personal problems in the area of character development. The number of available courses ranges from half a dozen at an institute where there is one instructor to some forty courses given at larger institutes.







Q—Is outside work required for institute classes?

A—Institute courses are conducted on a college basis, so some outside work is required if credit is desired. However, students may wish to audit courses.

Q—How does an institute serve a student's cultural and social needs?

A-Institute faculty members help students organize such social activities as dances, dinners, and parties, which give students opportunities to fraternize. We are especially concerned with students who have dated little or who do not seem to fit into the social activities of their peers. There is a concentrated effort to help all students feel a sense of belonging and fellowship. The recently organized LDS Student Association, international in scope, is the student's arm for much of the social activity.

Q—How does an institute teacher help students with personal problems?

A-Most of our teachers have rela-

tively small classes, enabling a rapport to develop very quickly between teachers and students. Students often visit the teacher for advice and counsel on personal problems.

Members of our faculties arrange many hours a day for interviewing and talking with students. All of our faculty members are trained in counseling. The wisdom of their counsel soon gets around, and we find our men spending about half their time counseling students on personal problems.

Q—Is it fair to say that the institute program offers some of the traditional values of a small college while one attends a big university?

A—This is true. This is why Latterday Saint students attending large universities find the institute virtually a home away from home. We find students spending many spare hours at the institute studying, visiting, or in recreation. We try to keep an adequate library and have set up study areas, encouraging students to be there as often as interest allows.

Q—How does the institute provide opportunities for worship?

A—At nearly all of our institutes where we have facilities, the Church has created student wards, which have all the regular worship sessions of the Church. Some of the activities, however, have been streamlined to meet the needs of college students. When we do not have enough students for a ward, the Church usually organizes a branch. In places where we have only 20 or 25 students, we encourage them to attend the local branch or ward adjacent to the college.

Q—Is creation of student wards an aim of the Church?

A—Yes, but as is the case with all new wards, the General Authorities carefully and prayerfully study each request before approving it.

Q—How does the institute program relate to a student's academic program?

A—Well, as you would expect, some suppose that if students take an additional two hours of classwork weekly, they will be kept from proficiency in their regular

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college classwork. But in fact we have learned that our students' grades are usually higher when they take institute classes than when they do not. Apparently the student who keeps his religious activities alive becomes more serious about his total education and applies himself more vigorously to his work. He certainly wastes less time in meaningless activities. Also, some of the institute credits may be transferable to the university and apply toward the student's collegiate graduation.

Q—Can participation in the institute program make one a better teacher, doctor, engineer, lawyer, or biologist?

A—Any professional person soon learns that technical knowledge in his particular discipline does not answer all the problems that arise between him and his client, him and society. The greater problems in life concern character and human relationships, which are best promoted by religious education. It has been my philosoph that any individual who has faith in God and eternal life will have

better opportunities, will be more successful in his profession, and will have more sympathy for and interest in people than the individual who has neglected his religious instruction.

Q—What provisions are made for Latter-day Saint college students attending a university at which there is no institute of religion? A—We establish what we call Deseret Clubs. Generally there would be at least a dozen or more students to form the club.

Q-Who organizes the club-students or other interested persons? A-Deseret Clubs are usually started by students who desire to organize and who contact our office. Often they also contact the local stake president or mission president asking for help from the ecclesiastical viewpoint. Our policy has been to find a Latter-day Saint professor at the particular college who could sponsor the club as a faculty member. Amazingly enough, we have Latter-day Saint professors at practically every university in America. We have had little trouble finding active





Latter-day Saint professors to look after these groups of students. We send a sample club constitution, which they adjust to fit their needs. The students then file it with the dean of students in order to become an accredited college club. Once accredited, the club may hold scheduled meetings in university facilities.

Q—How large is the Deseret Club program?

A-At present we have 20 clubs.

Q—What are the activities of the club?

A—Club members meet rather informally at least every two weeks and in many cases weekly for luncheon dates or to hear from various Latter-day Saint professors and Church leaders. Like the institute program, it provides a

March

By Thelma Ireland

March is a juggler With verve and with flair Who always has everything Up in the air.

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wonderfully free atmosphere for students to discuss gospel principles. We give each club a course of study to follow, provide a small library of Church books, and assist with monetary needs.

Q—Are there institutes of religion or Deseret Clubs at non-collegiate schools, such as schools of manual arts and electronics?

A-Yes. Wherever there are sufficient numbers of Latter-day Saint students attending any post-high school institution of learning, we try to establish either an institute or club. In many cities we don't have clubs organized at a trade school; instead, the students attend a nearby institute of religion. Any student beyond high school age attending a business college, trade technology school, beauty college, or school of nursing is invited to join our institutes or clubs. In some places we have classes conducted right in hospitals for medical students.

Q—How many Latter-day Saint students attend college today?

A—We have in the Church about 280,000 students of college age, of which nearly 100,000 are in college. Of that number, 55,000 attend Church-sponsored schools, institutes, or Deseret Clubs. At our present rate of growth in the institute and Deseret Club programs—about 20 percent a year—we will have some 67,000 students in institutes and Deseret Clubs in five years.

Q—You have already noted how Deseret Clubs find facilities. How do institutes find physical facilities?

A—We purchase building sites adjacent to college campuses and construct buildings when the student number justifies it. These buildings provide adequate space for classrooms and for office, lounge, worship, and cultural needs. At many institutes, how-

ever, we do not yet have our own facilities, and we meet either in the campus union building, where it is permitted, or in nearby rented facilities. In some cases we have rented homes, stores, even garages.

Q—Is the institute program designed to introduce the gospel to non-Mormon college students, or is it designed primarily to serve Latter-day Saint students?

A—The institute program has been designed primarily to help our own students, but as in all of our institutions, the doors are open to non-Mormon friends. In some institutes our students are quite active in inviting their friends to join the classes and activities. We generally have 1,200 or so non-Mormon students attending our institutes and clubs in a given year.

Q—Would not a proselyting atmosphere produce problems with the academic atmosphere of a campus?

A—Yes. Because of this, proselyting is not our program. We treat all who enter our door as though they were one of us and make no particular point in trying to convert them to the gospel. Neither do we deny them the knowledge of the class. As a result, many do wish to join the Church once they become familiar with the gospel. When that occurs we refer them to the missionaries and local bishops. In 1965-66, for example, about 425 students who had enrolled in institute classes joined the Church.

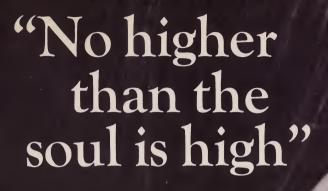
Q—How do you acquire institute teachers?

A—For the institute program we select teachers from the high school seminary program who have acquired higher academic degrees and who have both the desire and the necessary abilities. We often assist our men to obtain higher degrees and have had no difficulty in finding a most capable staff of teachers.

Q—In what fields are institute teachers trained?

A-Our men have greatly varied backgrounds. Their undergraduate studies have usually been in liberal education or such fields as mathematics, history, sociology, education, and English. Most of them have attended either a Church-sponsored school or an institute during their undergraduate years and have had almost the equivalent of a minor in religion. In addition, nearly all of our teachers have spent two or more years in the mission field intently studying and preaching the gospel. In order to teach in an institute, they must have a master's or doctoral degree, and most of them acquire it in religion or counseling at Brigham Young University. The result is that when they teach, they are as well equipped to teach religion as most college professors are equipped to teach their disciplines.

Q-What have you learned concerning the success of the institute and Deseret Club programs? A-The picture is so good that we can almost give assurance to parents that if their son or daughter graduates from an institute or Deseret Club, he will stay faithful to the Church, its principles, and its standards. For example, one study found that 96 percent of institute graduates who married were married in the temple. Statistics show that nearly every Latter-day Saint man who has graduated from an institute has advanced to the Melchizedek Priesthood. The number who have filled missions is very high. Likewise, the record of tithe paying by students at institutes has been most gratifying. Any parent who will guide his student son or daughter to attend an institute or Deseret Club can look with confidence to a satisfying result. The Lord's hand in the program is undeniable. 0



SOUTH OF THE PARTY OF THE PARTY

Marion D. Hanks, Editor • Elaine Cannon, Associate Editor • March 196

"The world stands out on either side No wider than the heart is wide; Above the world is stretched the sky; No higher than the soul is high."

Bound by the highest of ideals, by rigid disciplines, by genuine
and deep love for each other, by an enlightened relationship
with God, youth of The Church of Jesus Christ of Latter-day
Saints move in a wonderfully high and wide world, as sug-
gested by poet Edna St. Vincent Millay. Here you are, LDS
youth! hearts broadened by activities that awaken, that
demand and reward, challenge and develop, satisfy and delight.
Here you are participating in church programs that surround
you with warm friends across the earth-friends with different
customs and culture but who believe exactly as you believe
and live in principle and practice exactly as you live. Here
you are, LDS youth! souls stretched skyward in an upward
reach for perfection, your religious life preparing you for joy
now in all you do and for life eternal with Heavenly Father.
☐ ☐ And to such as youit is indeed a wonderfully wide world
and a heaven-high sky. In this month's issuestories about
some people whose lives help broaden and heighten the scope
of our world.

The Editors



TOKYO, JAPAN... They came from Tachigawa and other military bases to the Northern Far East mission home to hear a General Authority speak. It was a big occasion! Speaker was President Marion D. Hanks, also editor of the Era of Youth. Pictured are: Heather Reynolds, Tanya Hammer, Kenny Woolsey, Aubrey Guynn, David McNeill, Larry Guilliland,

Clifford Guilliland, Steve Lippert, Kristin Tillotson, Eugene Kaneshiro, Bob Allen, Danny McNeill, Vivian Reynolds, Ricky Clanton, Judy Reynolds, Linda Biancuzzo, Shelly Woods, Gene Martin, Sue Petty, David Wecker, Faul Wecker, Susan Heaps, Dale

Clanton, Sherri Vlaanderen, Sandy Payne, Ronnie Guynn, Joan Wilson, Carla Wecker, Jay Ko-



"None of the members of the crew ever calls me by my name; they call me 'the Mormon,' " says REBECCA SCHULZE of Manhattan Ward (New York), formerly of Salt Lake City. Becky goes to Latter-day Saint services all over the world since she became a stewardess for Pan American airlines. Many of her fellow crewmen have gone to church with her. Becky wrote her mother recently: "The next question after I say 'Salt Lake City' is 'Are you a Mormon?' I am proud to be able to say yes. Mother, thank you for teaching me the truth and for helping my testimony to grow. I will hold fast to the gospel of Jesus Christ so that we can be together forever. Love, Becky."



For the past three years the North British Mission has tried a new angle for getting people interested in the gospel of Jesus Christ. For that cause the "Mormon Yankees" baseball team was organized. This year the "Mormon Yankees" went all the way to the top of the league in winning all of the trophies that were available to them. Pictured are: Back, left to right: Doug Bergen, Brother Abbit (manager), William McKane, Glen Heaton,
Wayne Sinks, Stephen Whittaker, Faul
Bjornn, Danny Hill. Front: Gary
Merrill, Leland Harword, Jeff

members: Tony Jenson,
David Lindsey, Jay
Chamberlain, Keith
Morgan.

Shaw, Kent Poole. Other team

In the two years of Beehive work, JULYE HOLLINGSHEAD of Minersville, Utah, has accomplished the feat of earning all of the possible 80 honor badges. She also earned the 22 beelines and an Individual Award both years. She had a 100 percent attendance in her meetings. She is an accomplished musician, plays the piano and the organ, and is able to conduct singing.

CHRISTINE ANN DIL is the eldest child of Brother and Sister Wilfred T. Dil of Auckland, New Zealand . . . voted president of the Girls' League at Church College of New Zealand . . . chosen "Girl of the Year" . . . voted by the teachers as "outstanding girl" on an academic and citizenship basis . . . graduated from C.C.N.Z. at the age of 16 . . . entered nurses training, one of the youngest ever to qualify . . . carried a double assignment as YWMIA secretary and Sunday School chorister. During all this time she has continued to live a good life, teaching the gospel to some of her nursing friends and impressing them with her high standards.



Nineteen years
old and a senior at Washington University in
St. Louis, Missouri, is
LOUISE ANNE (ANNA)
SALMON, who was recently
elected to Mortar Board,
the national senior
women's honorary society.

On the basis of her scholastic record, she was awarded a national honor scholarship, \$1,500 per year for four years. Anna has always been active in church. She has participated in dance festivals . . . youth conferences . . . and as a Sunday School organist and librarian. During the past year she has been president of the M Man-Gleaner council of St. Louis Stake. She has earned seven Individual Awards and is now working on her Golden Gleaner requirements.



SUSAN LESTER
has received her
seventh Individual
Award. She has also
earned Honor Bee, Mia
Joy, and Laureate class
awards. Susan is now
second counselor to the
Primary president

and is also chorister in the Primary and Junior Sunday School. She participates in drama (including roadshows), speech, dancing, and sports and is a wonderful example to others in the way she conducts herself in her daily life. Susan belongs to the Perth Branch, Southern Australian Mission.





The envelope was smudged, wrinkled, and torn, but after all, it had traveled nearly 8,000 miles from the Philippines to the Era offices. Inside, a letter and two photographs told of "the grandest affair in recent memory," a highly successful gold and green ball for "members and guests." Music for the occasion was provided by the 20-member Philippine Navy Orchestra, directed by Commander Edralis, first cousin to Philippine President Ferdinand E. Marcos. Mention was also made of the floor show in which the six Latter-day Saint Philippine branches presented various dances, ending with American and Filipino folk numbers.



LAURA DIANE
LUCAS is a straight
shooter all the way. She
has lived 10 of her 17 years in
Alaska and has lettered on the East
Anchorage High School rifle team. She attends
early-morning seminary in 30-below
weather, patrols Alaska's
fabulous ski hills every Saturday and on many evenings,
and hopes to be a
veterinarian.

Elder Robert J. Morris writes from Taiwan about Chinese youth activities there: "Being Mormon youth in China is the simplest and hardest thing in the world. like anywhere else. This is something new here-'a creative synthesis'-in a country that won't be duped by counterfeits or the mere shadow of the gospel light. "'The times test the youth; the youth create the times, ' said President Chiang last year. In all our places to pray and play we know we are that we might be free and happy. There are more than three Wise Men from the East!"





These girls started a new tradition in their ward in St. George, Utah: buying, planting, and caring for rose bushes on the church grounds. Back row, left to right:

Dorothy Wood, Christine Sanders, Pauline Gull, Pamela
Blake, Linda Wonnocott, Janet Maugn, Janet Cannon, Sister Barbara

Avery (MIA president), Kallie Cooper, Jackie
Burgess, Connie McArthur, Mary Lee Nakai, Rexine McAllister,

Celia Colton, Carol Ann Barton. Front row: Sister

Frank Judge and Sister Mike Jorgensen,
teachers of the girls.

San Jose (California) 4th Ward youth
put on a three-act play, and
parents, the MIA youth leaders,
and the ward membership in general
gained an appreciation of what an activity
such as this can do to develop the talents and confidence of the young people. "Making-up" was part of the fun.

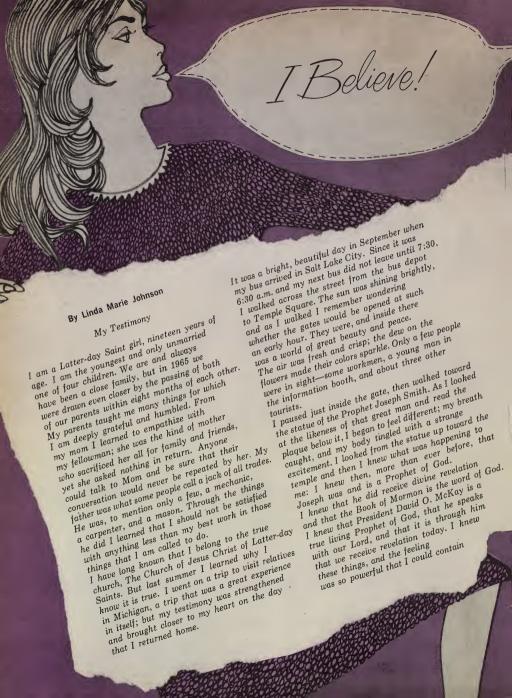
STEPHEN EARL was chosen to represent Nevada at the American Legion Boys Nation in Washington. D. C., where he was elected senate parliamentarian. He is a priest in the Las Vegas 6th Ward, and has been president of his second and third vear seminary classes. He is a state

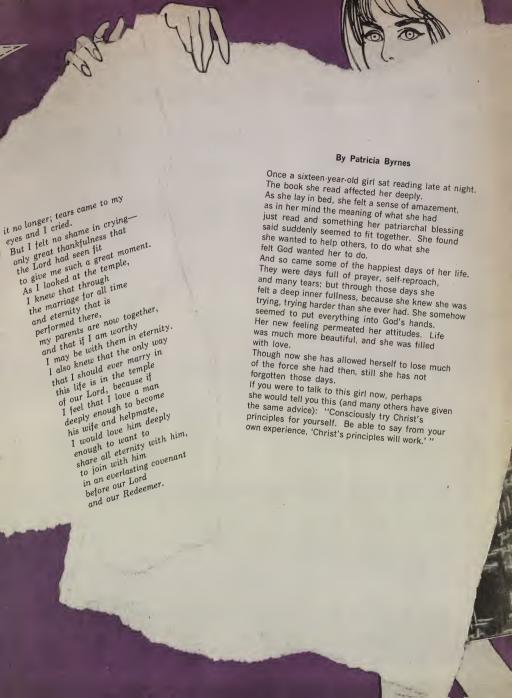
HEN was to een teat at can pys in pere ced ta-He in tass and een of ard ii-ss.

champion in debate
and oratory, a student leader,
and an honor roll
student.

Miss Indian Arizona of 1966. MARIE ANN NELSON. is a full-blooded Navaio and the oldest of nine children. Her Indian name, Ne-nahaas-bah, translated means, "Soldiers came back from war. " Marie Ann and her family became members of The Church of Jesus Christ of Latter-day Saints in 1953 at Parker, Arizona. where they still reside. She represented her race at the Encampment for Citizenship held in Berkeley, California, and presented the twenty-third psalm in both the Navajo and English languages as her special talent number. She was sponsored by the Arizona State Fair Commission.









S HOLLING.

Politive Secretary of

blications and Public Relations

Assistant to Executive Secretary of Publications and Public Relations

GAYLE McKEACHNIE Student Vice President



Dan Chidester: I think it is important in establishing a friendship with a person to understand him and his problems and take these things into consideration. However, I think we should always maintain our own standards and goals and not make weak concessions to anyone.

Sterling Church: Are you saying, Dan, that you think one valuable asset is to be able to compromise with other people and yet maintain certain standards so that they will come to respect these standards?

Dan Chidester: Right.

Steve White: But we shouldn't try to change everybody we meet. We should appreciate them for what they are and for the good they possess.

Gayle McKeachnie: I agree with Steve; but on the other hand, we shouldn't try to change ourselves to get along with everyone else either. For example, I don't think Christ changed his standards to get along with everyone. There were other things that were more important to him than just getting along with people.

Mervin Adair: Since we're talking about the Savior, I would like to make a comment. One dynamic attribute he had was that he always looked for the best side of people, and this is what I'd like to do. They say people will eventually become what you think they are.

Dan Chidester: We should realize that everyone is an individual. However, there are certain things on which we should stand firm and not change to go along with those who are different from us.

Mary Lynn Rodriguez: We have an opportunity to be an instrument in the hands of our Heavenly Father, to be an example of the things we believe; and through the beliefs and standards we uphold, we can best serve our fellowmen.

Gayle McKeachnie: I think this is the basic difference between a leader and a follower. A person cannot be a leader unless he can convince other people to change their ways. But he is not a leader if he forces his way.

Bruce Christensen: If we do compromise our standards, we are not going to have real friends, and people will not respect us. A basic part of friendship keys to better relationships

This is the continuation and conclusion of a discussion between students at the College of Southern Utah on the subject, "What are the Keys to Good Relationships." The first part appeared in the January 1967 Era of Youth.

and understanding is respect; and to be a leader, a person must be respected.

Lee Hofeling: As I think about leadership and the responsibilities of a leader, it appears to me that the most important thing he must do is define his goal and begin to work toward it. Usually we need people to help us achieve our goals. And the best way to get them to help us is always to extend to them—no matter how familiar we are with them as friends or associates—the same rights, courtesies, consideration, and loyalty that we require from them.

Mervin Adair: They also need to understand that if they don't want to change to our way of life, our friendship is still the same.

Gayle McKeachnie: One of the best ways we as leaders can make friends and loyal followers is to take others into our full confidence, give them our complete trust, and let them know that we trust them. This brings out loyalty in others and really cements firm friendships.

Sterling Church: I'm wondering if, in our relationships with others, we actually try to incorporate the things we've been talking about. In other words, how successful are our relationships with other people? Do we feel that we are truly successful?

All: Of course not!

Lee Hofeling: Sometimes there are heated discussions among some of us about policy and things that should be done. I have to continually ask myself the question, "Is holding to my stand and taking the position that I take contributing to the solution, or am I making the problem more difficult to solve?"

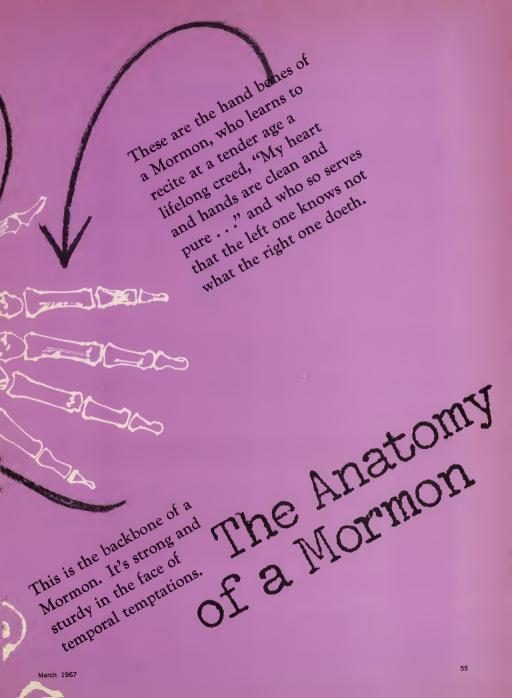
Mervin Adair: I believe that the key to success for any leader is a clear, wholesome personal philosophy of life. It shouldn't be so rigid we can't grow, and yet each of us needs a clearcut personal philosophy.

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This is the knee bone of a Mormon. It is commonly known in missionary circles as the prayer bone. It often wears smooth in frequent Real Anatomy of a Morry against the wheel spinning in the cause of truth.

These are the feet bones of a Mormon, which are not quick to move to mischief, but which are firmly planted on solid ground while a soul soars heavenward.

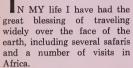
This is the head bone of a Mormon. Using one's head is a skill when you're the lone Latter day Saint on campus, or the one abstainer at club, or when you understand that decisions have eternal implications.





An African Adventure

by Rendell N. Mabey President, Swiss Mission



Once in Northern Rhodesia (now known as Zambia) I met the chief of police of the city of Lusaka, who had learned that I was interested in collecting a roan antelope. He arranged to take us in several jeeps to a ranch about 100 miles away where we might find a roan.

It was a hot, dusty, sultry day, and the going was very difficult on the poor roads. Toward evening, still a short distance from the ranch house where we were heading, our jeep broke down. The young ranch foreman came to help us, and we arrived safely, to be greeted at the ranch house by his young bride who immediately offered us a welcome drink. "We have anything you want except water," she said with a smile. "Water is very dangerous to drink out here unless it is thoroughly boiled." "I'd prefer an orangeade," I said.

By noon the next day we had a fine roan antelope. After a lovely meal prepared by the young lady of the house, I sat alone with her at the table, talking. She said, "Mr. Mabey, where did you say you are from?"

"I am from Utah, but most people in Africa don't know where Utah is located. Utah is some 700 miles inland from California."

"Yes, I know," she said. "What part of Utah are you from?"

"Salt Lake City."



"Is Salt Lake City beautiful?" she asked.

"It is a very beautiful city,"
I replied.

She said, "Have you ever seen the Mormon temple?"

"I walk by the temple almost every day," I said.

She asked, "Have you ever been in the temple?"

"Yes," I answered, "I have been in the temple many times. I am a Mormon bishop."

Tears filled her eyes. She arose, ran into her bedroom, and returned shortly with a

book wrapped up in a silk scarf. It was a Book of Mormon. She told me that many years ago when she was a little girl in Capetown, South Africa, her mother had studied with the missionaries but had not joined the Church. The young lady, however, later did. After her marriage to a New Zealander she had moved to this ranch. She had not seen a member of the Church for a long, long time, and she was overjoyed that I had come.

There we were—the only two Mormons within a thousand miles—and we had met on an isolated ranch in the darkest part of Africa.

Once again I learned how important it is that we always live our religion. If one wanted to hide from his religion, I suppose he could not find a better place than in central Africa, and yet, there I met a member of the Church.

The world is not big enough for any member of The Church of Jesus Christ of Latter-day Saints to find a place where he can hide from the responsibilities of his membership.





The Church Moves On

January 1967

A program has been approved by the First Presidency and and the Council of the Twelve that will provide in home teaching for:

I. A monthly general ward priesthood meeting to be held on the last Sunday of each month for the first months of 1967.

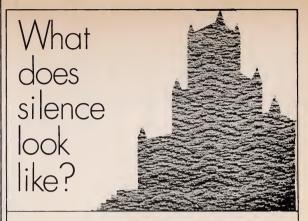
2. A stake priesthood meeting in the first quarter of the year devoted to home teaching, following a program outlined by the general committee.

New stake presidency sustained: Alpine (Utah) Stake, President Leland F. Priday and counselors Reid C. Burgess and Alvin M. Fulkerson.

The appointment of Nedra H. (Mrs. Arthur H.) Strong to the general board of the Primary Association was announced.

New stake presidency sustained: Salt Lake Stake, President J M. Heslop and counselors Neil D. Schaerrer and Jost E. Madrian.

The appointment of Joyce Nelson to the general board of the Young Women's Mutual Improvement Association was announced.



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POSTAGE RATE FROM SALT LAKE CITY, UTAH



1600 Empire Road Salt Lake City, Utah JOSEPH SMITH, Popularizer.

by Milton V. Backman, Jr.

• During the past few decades intellectual history has experienced a birth and a flowering. Recognizing that men are motivated by their ideas, many scholars have attempted to reconstruct the dominant trends of thought during various epochs, and after exhaustive research they have endeavored to determine the origin of men's ideas.

Intellectual historians generally conclude that few men are creative thinkers. Most contributors to the realm of thought have formulated ideas that were based primarily upon the teachings of others. Many leaders of mankind, recognized among the world's most influential thinkers, are often considered popularizers or organizers rather than originators.

Modern historical concepts have been applied to an interpretation of the origin of The Church of Jesus Christ of Latter-day Saints. Most contemporary non-Mormon historians contend that Mormonism is a product of the times. These men argue that the major orthodox and liberal theological concepts of the early nineteenth century flourished in western New York. They maintain that the writings of Joseph Smith, including the Book of Mormon, reflect the cultural, political, and social ideas of his age. Joseph Smith's teachings, they allege, are based not on revelation or translation but on his own experiences.

This current non-Mormon interpretation of the origin of The Church of Jesus Christ of Latter-day Saints has been accepted by some of the most celebrated scholars in this country after a superficial comparison has been made of the theology of the Restored Church and the trends of thought in the early nineteenth century.

It is true that some precepts taught by the Prophet were being taught and popularized by some of his contemporaries-one precept here, another there-such as the reality of Christ's atonement; the millennium; baptism by immersion; the free agency of man; revelation; a communal society; criticism of the all-inclusive and infallible nature of the Bible; and recommendation of non-consumption of liquor and tobacco.

There are many explanations for similarities in some of the teachings of the Prophet and some doctrines advocated by others. The latter-day Prophet averred



spoken of by the mouth of all the holy prophets since the world began." Doctrines that he unfolded were true ancient beliefs and practices, some of which had been preserved in one form or another by mankind.

Since other Christian denominations based their teachings on the principles taught in the scriptures,

58 Improvement Era ... or Restorer?

these groups proclaimed many truths. We can believe that the Lord caused many people to concern themselves with teachings and doctrines that soon were to be re-introduced in their fullness by the Prophet Joseph Smith, because if teachings of the new Church could not have been defended on the basis of biblical tenets and if all its doctrine had been unique, early missionaries might have enlisted fewer converts.

Latter-day Saints did not then nor do they now have a monopoly on truth. Truth is the common right of all mankind. The blessing of the Prophet's pronouncements was that here was a source of pure truth not mingled with falsehoods and the traditions of men.

Although the doctrines of the Church are clearly expressed in the various writings and revelations recorded by the latter-day Prophet, Joseph Smith did not produce a comprehensive description of the tenets of Mormonism, nor did he write an elaborate apology of Mormon theology. The Articles of Faith were written at the request of a non-Mormon and primarily indicate the LDS position on controversial theological issues of the early nineteenth century. Unique doctrines in the Articles of Faith are the expressions on the Book of Mormon, the Zion concept, and features on the organization of the Church. Friends and enemies of the Prophet were well aware that many of the tenets taught by Joseph Smith were distinct theological contributions to early nineteenth century thought.

One of the most significant contributions of the Prophet was to restore to mankind a correct understanding of the nature and mission of the Godhead. The dominant beliefs of the Christians in America in the early nineteenth century were expressed in four Christian creeds. The Augsburg Confession (1530) was a creed embodying the beliefs of the Lutherans; the Westminster Confession (1647) was a guide expressing the theology of the Presbyterians; the Savoy Confession (1658) was the Congregational standard of faith; and the Thirty-nine Articles (1563 and 1571) contained the doctrines held by the Anglicans and the American Episcopal Church. The definition of God recorded in all these creeds reiterated the orthodox



Catholic view by declaring that God is a spirit, meaning an immaterial being. Expressing the definitions adopted at Nicaea in 325 A.D., they stipulate that the Father, Son, and Holy Ghost are one in essence or substance. All major religions in America at the time of the Restoration, including the Baptist, Methodist, and German and Dutch Reformed churches, accepted this concept.

March 1967 59

Dr. Milton V. Backman, Jr., associate professor of history of religion at Brigham Young University, acquired his Ph.D. at University of Pennsylvania and is published widely in studies dealing with early American religious thought. He is presently a seventies president

It is true that some precepts of the Prophet were also being taught by American contemporaries . . .

Prior to the revolution in England in 1688, few men had dared to criticize this doctrine; but with the passage of the Toleration Act of 1689, a more healthy environment for constructive religious inquiry prevailed in that country. Courageous reformers extended their rights to challenge the traditional concept of the Trinity. Arians, Unitarians, Socinians, Deists, and other liberals of the Age of Enlightenment assailed what they considered an illogical concept. The movement infected the Americans during the Revolutionary era, and at that time, many American intellects began to reconsider their religious beliefs.

Rational deists concluded that the Christian belief of the Trinity was a mathematical inconsistency. held to the view that there was only one God, and rejected Jesus as the Savior of mankind. "Three are one, and one is three; and yet the one is not three, and the three are not one," wrote Thomas Jefferson, an exponent of deism. "This constitutes the craft, the power and profit of the priests. Sweep away their gossamer fabrics of factious religion, and they would catch no more flies." This influential American denounced the major creeds of Christendom by warning others that to "talk of immaterial existences" was to speak of "nothings." Jefferson admitted that he didn't know "at what age of the Christian church this heresy of immaterialism, this masked atheism, crept in." But, he reasoned, "Jesus taught nothing of it. He told us indeed that 'God is a spirit,' but he has not defined what a spirit is, nor said that it is not matter." Jeffercouldn't comprehend Protestant belief that nothing makes something. To accept the human souls, angels, or God as immaterial was to say "they are nothings, or that there is no God, no angels, no soul."1

Another materialistic philosopher of the Revolutionary generation, Joseph Priestley, argued in his Disquisitions Relating to Matter and Spirit that a belief in a non-material realm of being implied doubt of the existence of a Creator. "To say that God was a spiritual being was to say He might be everywhere at once, and this was nothing but a cowardly rhetorical way of stating that God really existed nowhere, and therefore did not exist at all." However, this view presented to Priestley many unanswerable issues. Since he believed that matter was eternal and that the soul was matter, he should have logically concluded that the soul of man was eternal and thus accepted the pre-existence of mankind, but Priestley evaded this problem by not developing a systematic metaphysic.2

Other American liberals of the late eighteenth and early nine-

teenth centuries denied the orthodox view of the Trinity but retained the belief in the divinity of Christ. Most of the Unitarians of that age were really Arians, claiming that the Father and Son were distinct beings and that both were Gods. William Ellery Channing, recognized as the "Father of American Unitarianism," aptly stated the Unitarian position at the time of the Restoration:

"The word Unitarianism as denoting opposition to Trinitarianism undoubtedly expresses the character of a considerable part of the ministers of this town [Boston] and its vicinity and the Commonwealth. . . . We agreed in our late conference, that a majority of our brethren believe that Jesus Christ is more than man, that he existed before the world, that he literally came from heaven to save our race. that he sustains other officers than those of a teacher and witness to the truth, and that he still acts for our benefit and is our intercessor with the Father. This we agreed to be the prevalent sentiment of our brethren. . . . There is another class who believe in the simple humanity of Jesus Christ: but these form a small proportion of the great body of Unitarians in this part of the country."3

Unitarians rejected the "mystical, incomprehensible union between Christ and his Father." They supplanted the traditional view of the Trinity that God exists in three persons with the concept that God is of one mind, one person, and one undivided entity. Jesus, they af-

firmed, is a distinct being from the Father and is his Son, the mediator between man and the Father, and inferior and subordinate to the Father. Since Christ derived power and authority from the supreme God, he was regarded as "divine." Through Christ, they believed, mankind witnessed the most "glorious display, expression, and representative of God." Some held to Christ's pre-existence, and others supposed that his existence commenced at the time of his birth in mortality. The Holy Ghost was not regarded by the Unitarians as part of God's being, nor was he referred to as a person. The Holy Ghost was considered an expression of divine influence.4

Although there were seeds of truth in the creeds of Christendom and in the liberal views of the deists and the Unitarians, no theologian of the early nineteenth century taught the concept of God as restored by the Prophet. This was one of the distinct contributions most Joseph Smith.

In 1842 in the Times and Seasons, Joseph Smith published an account of the First Vision. "When the light rested upon me," the Prophet affirmed, "I saw two personages. . . . standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other,) 'This is my beloved Son, hear him."5

In 1843 the Prophet described the personages in the Godhead when he declared, "The teachers of the day say that the Father is God, the Son is God, and the Holy Ghost is God, and they are all in one body and one God. . . . If I were to testify that the Christian world were wrong on this point, my testimony would be true. . . . Any person that had seen the heavens opened knows that there are three personages in the heavens who hold the keys of power, and one presides over all."6

Prior to the 1842 publication for the general public of the First Vision, the truths restored in 1820, including the separate nature of the Father and the Son, were widely taught by members of the Church. In the winter of 1834-35, a series of "Lectures on Faith" was delivered at Kirtland, Ohio. With the Prophet's approbation, they were published in the Messenger and Advocate, the Church paper printed in Kirtland, Ohio, and in the early editions of the Doctrine and Covenants. shall in this lecture [referring to the fifth discourse l, speak of the Godhead-we mean the Father, Son, and Holy Spirit." Emphasizing the distinct nature of the Father and the Son, the dissertation referred to these beings as "two Gods."7

___n 1841 Orson Pratt published in New York a short history of the Prophet's communications with heavenly beings, entitled An Interesting Account of Several Remarkable Visions. Orson Pratt bore record that while Joseph was enwrapped in a divine manifestation, he "saw two glorious personages, who exactly resembled each other in their features or likeness."

Furthermore, there were early converts of the Church who had accepted the Arian concept of God before their conversion and who readily accepted the doctrines restored by Joseph Smith. letter sent to Oliver Cowdery, which was printed in the Messenger and Advocate in 1835, W. W. Phelps testified that when the Church was organized, he was in a spiritual dilemma, having rejected "sectarian religion." However Phelps affirmed that he was a believer in God and the Son of God as two distinct characters, and a believer in sacred scripture.8 O

(To be continued) FOOTNOTES

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... but Joseph's teachings were a source of pure truth, unmuddied by falsehoods and traditions of men.

Sunday School Reorganization

Note: On November 18, 1966, it was announced that George R. Hill has been released as general superintendent of the Sunday School. He had served in that capacity 17 years and as a member of the general superintendency since 1934. The new superintendency, named December 2, includes David Lawrence McKay, general superintendent; Lynn S. Richards, first assistant; and Royden G. Derrick, second assistant. Names of new board members, recently announced by the general superintendency, will appear in "The Church Moves On."



The New Superintendency By Leland H. Monson

Superficiality, which one noted diplomat and governmental leader has said is the besetting sin of our generation, is far beneath the three men who have

been called to direct the Sunday School. Each has been well trained and prepared for the opportunity and calling that has come to him. Each has worked with loyalty, intelligence, and devotion for whatever cause he has been called to serve. Each in his own way has pursued excellence.

Under their direction, Sunday School officers and teachers will continue to be infused with the desire to work near their highest possible potential. Sunday Schools throughout the Church will forge ahead.

David Lawrence McKay, the new general superintendent, has had wide experience and training for his new calling. He has been a member of the general board since 1944 and has served in the general superintendency since 1949.

Superintendent McKay was born in Ogden, Utah, September

30, 1901, the eldest son of President David O. McKay and Emma Ray Riggs McKay. After attending Ogden city schools, he studied at Weber College, the University of Utah, the University of Paris, and George Washington University, where he received his law degree. He took his master's degree in law at Harvard University.

Superintendent McKay has had opportunities for growth and development far beyond those of most men. He has been privileged to travel with his father,

George R. Hill Retires



George R. Hill, who has been released as general superintendent of Sunday Schools, was first appointed to the board in 1925, became a member of the general superintendency in 1934, and was appointed general superintendent in 1949. Under his inspired leadership, the Sunday Schools have "grown and waxed strong." He had the ability to bring out the best in the people he supervised, retained a young mind,

and was always open to suggestions. As general superintendent he saw Sunday School attendance increase from 31.45 percent to 40 percent as a Churchwide average. What an achievement to reflect upon!

Superintendent Hill, an energetic, intelligent, capable, vigorous, and well-trained leader, was an outstanding Scouter and worker with youth. In industry, where he was employed by American Smelting and Refining Company in agricultural research, he won wide acclaim. His work was so successful that he found himself in demand by industries across the United States. But perhaps his greatest achievement has been the success with which he and Sister Hill (the former Elizabeth Odette McKay) reared their family of two sons and a daughter. His fine record of achievement will long inspire and be felt by those who have been called to succeed him.

our Prophet, on many tours in various areas of the world. Working in close proximity with greatness, he has taken on a measure of that greatness himself.

His work in the field of law has also been excellent preparation for his new calling. He is a member of three bar associations and is head of a prominent Salt Lake City law firm. Because of his ability to establish happy human relations, he has been respected and loved by his colleagues on the Deseret Sunday School Union board.

The new first assistant in the Sunday School, Lynn Stephen Richards, is a son of the late President Stephen L Richards, a member of the First Presidency, and Irene Merrill Richards. He was born in Salt Lake City February 3, 1901, and attended Granite High School and the LDS University. He was graduated from Brigham Young University, after attending the University of Utah and Utah State Agricultural College, and in 1929 he received the degree of doctor of jurisprudence from Stanford University.

Superintendent Richards has had many civic responsibilities, including president of the Salt Lake City and County bar associations, member of the Utah State Board of Education, state senator, and president of the Brigham Young University Alumni Association.

He has served two different periods on the Sunday School general board, 1934 to 1945 and from 1952 to the present. Between these periods, he was bishop of the University Ward and then of the Federal Heights Ward. In 1952 he was named second assistant general superintendent to Superintendent Hill. Prior to his call to the general board, he had also been a Sunday School teacher and seminary principal.

With his keen mind and understanding heart, Superintendent Richards spots quickly the needs of the Sunday School.

The second assistant superintendent, Royden Glade Derrick, is a prominent Salt Lake business and professional man. Born September 7, 1915, a son of Hyrum H. and Margaret Glade Derrick, he attended schools in Salt Lake City, the LDS University, and the University of Utah. He received an honorary doctor's degree from the latter university in 1965 and served a term as president of its board of regents.

In business, Superintendent Derrick is president of Western Steel Company, chairman of the board of the Salt Lake City branch of Federal Reserve Board of San Francisco, and director of several other firms.

Busy as he has been in his business and professional life, he has not neglected his spiritual and religious life. He has served in the Church as a Sunday School teacher, ward clerk, elders quorum president, bishop's counselor, and alternate high councilor. He became a member of the Sunday School general board in July 1954, from which position he was called to be counselor in the Monument Park Stake presidency.

In returning to responsibilities in the Sunday School, Elder Derrick brings a wealth of experience. He will contribute much to the Sunday School cause.





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March 1967 63



Good Friday

By Sheila McQuade Illustrated by Jeanne Lindorff

•"He died that we might be forgiven, He died to make us good, That we might go at last to heaven, Saved by His precious blood."

Those hymnal words rang in my cars as I walked slowly home that Good Friday live years ago. I had attended a special service in the local church, and my mind wandered back to the time when Jesus was crucified on the day we now call Good Friday.

But why was it called Good Friday? Why 'not Bad Friday? After all, what was good about killing Jesus? about killing earth's perfect man? The hymnal's words said, "He died that we might be forgiven..." The minister had given a long sermon about it, yet none of us fully understood.

I tried to picture the day's events in my mind. I could see Jesus carrying his cross. It must have been heavy. He must have been exhausted from loss of sleep, heatings, trials, and the anguish of Gethsemane. Surely friends were watching, weeping, wishing they could save him. Then soldiers placed his cross in the ground and left him there to die. Even though it had taken place thousands of years ago, this Good Friday was no better. The human race was still servant to the same motives, the same desires.

I arrived home wondering why I had bothered to go. Everything was gloomy. "Was the service good, dear?" That was Mother from the kitchen. I related what had been said. Good Friday. "What was good about it?" I asked.

Later in the day we sat around the fire. English-

men love their hearthsides. Then Mother, my sister, and I heard a knock at the door. I went to see who could be there. Two strangers—missionaries, they said—and girls at that. Suddenly, the gloom of the day seemed to disappear. The sky no longer seemed cloudy, the street and the houses no longer dull; the people passing by no longer existed. All I could see before me were two fair young ladies. One was tall, the other small. Both had warm and loving smiles, clear and honest eyes. They were different from other young ladies of their age in both dress and manner. "May we come in and see the lady of the house," one of them asked.

I thought to myself, "I don't know them. I have never seen them before. They are so different. Why? Yet, somehow, I do know them, I have seen them before. But where and how?"

They came in, introduced themselves, said they had a message from God, and that they were representing their church. They had come from far-off lands to tell us the news that "he died that we might be forgiven..." They too felt they knew us; but they also knew from where—our pre-mortal life, they said. They had something I wanted, something that my mother and sister wanted too. They were happy, and we wanted to be happy too.

They stayed awhile and told us the news. Then they left. The house was filled with a strange and beautiful spirit. The next few days I thought about the two young ladies and their message. It was soon time for them to come again.

But the lovely feeling had almost vanished. "Let's go out," I said to Mother and Sister. "We don't want to get involved."

The gloomy feeling was with us again. We put on our coats and talked about where we should go, but then Mother said it was not fair. "After all, they are such nice girls and have come a long way. We must stay home or their journey will have been in vain."

So we stayed, and the messengers came again, smiling, singing, even though the world seemed dull. They entered our home for a second time and once more left a wonderful message and even sweeter spirit. They arranged for a third visit and faithfully came at the set time. This time we were eager to hear what they had to tell us. They asked Mother to be baptized. She hesitated. I nodded, and she said, "Yes."

They asked me; then I too hesitated. But when they looked at me, I accepted. So did my young sister. They told us what time they would come and where we would be going, and that the elders would interview us. They then left again. Mother, Sister, and I talked over the things they had taught us.



The day arrived. We knew that if we were to take this step, our lives would be different. Should we go into the waters and make these covenants or turn back? A knock came at the door; again it was the messengers. They had come to assist us.

We arrived at our destination and were greeted by many people. All had the same beautiful look as the

two messengers. They smiled and told us how happy they were that we were joining the "family." They said they would look after us. We dressed in white and were told how lovely we looked.

I saw Mother go into the water and then come up looking radiant. For a moment I was afraid and wanted to run, but instead I was gently led into the

Melchizedek Priesthood

How Quorums Can Share the

"A practical tip

SCENE 1

The ward priesthood executive committee is discussing the 1967 seventies project.

Seventies group leader: Bishop, our seventies group would like to initiate a project in the ward area that should bring in more converts to the Church. It is not a new idea, but it has several new features.

Bishop:

Speak on!

Seventies group leader: It is simply this: We shall present to you the names of several families living in the ward area who are not members of the Church. With your approval we shall assign a seventy in our group and his family to this nonmember family. The idea is to have compatible families get together. The seventy and his family will cultivate their acquaintance, socialize, and have these people to their home to dinners and socials. After warm friendship is established, they will, as opportunity affords, invite the family to various functions, such as ward parties, bazaars, and dinners. In many cases the children will join the auxiliaries with the seventy's family. The seventy, watching his opportunity, will invite the nonmember parents to see their own children in action in these auxiliaries; for example, their son playing a game of basketball, or another son in Scout or Cub group, or a daughter at a Beehive affair.

> The idea is not to talk at first about becoming members, but to acquaint these people with the program, how we live as a people, our standards, our ethics, and our enjoyment of life.

> If we do it right, taking several months or a year in this cultivation, these folks are bound to ask questions and, when the time is right, be willing to listen to the stake missionaries.

Bishop: Group leader: That sounds like a good idea.

As soon as you can find time to meet us, we are ready to discuss with you our seventies families and possible families they may cultivate. We have already made up tentative assignments for you to approve. We shall want to report from time to time on progress so you will know how the project goes. Later, as soon as you feel it advisable, perhaps the project will be adopted by the high priests and elders.

That is a good possibility.

Bishop:

66

waters. The young man whispered not to be frightened; and in a moment, I too was baptized. Sister soon entered the waters.

We were given a wonderful gift, the gift of the Holy Ghost, and we were told the gift would be with us forever.

The two lady messengers agreed to go home with

us. They sang all the way.

That was five years ago when we got "involved" with The Church of Jesus Christ of Latter-day Saints. It was five years ago when I wondered why the day was called Good Friday as I sang, "He died that we might be forgiven, He died to make us good. . . ."

Now I know why the day is called Good Friday. O

Gospel with Their Neighbors

for all families "

SCENE 11

The home of John Smith, nonmember. The doorbell rings, and he goes to the door. Mr. Jones, a seventy, and his wife are standing there.

Smith: Good evening.

Jones: We hope you will pardon us, but we are your neighbors down the block. I am Mr.

Jones. This is Mrs. Jones. We have lived here for some time now but are not well acquainted with anyone, and thought we would like to remedy the situation, so we are calling on you. If this is not the right time for a fifteen-minute visit, we

can come back when it is more convenient.

Smith: (Hesitates.) Won't you come in?

Jones: Thank you! (They enter and are ushered into the front room.)

Smith: Please sit down. Let me take your coats and hat. I'll call Mrs. Smith.

(He exits and reenters in a few moments with Mrs. Smith. There are introductions all

around.)

Jones: Mrs. Smith, I was telling Mr. Smith that we don't know our neighbors and yet we

live near one another. We want to get better acquainted. Mrs. Jones and I wondered if you and your family would be willing to join us at our house for dinner one evening next week and an hour of social enjoyment afterward. We promise not to keep you later than 9:00. We can serve at 6:30, if that is convenient. It will give us real pleasure to have you come. We assure you that you are under no obligation if you accept. We simply want to know our neighbors better and be better known.

Smith: (Looks at Mrs. Smith.) What do you say, Sarah?

Mrs. Smith: I believe we could come next Thursday evening.

Mrs. Jones: That will be fine with us. Shall we say 6:30? By the way, how many children do

you have? And do they have any food allergies?

Smith: We have six-two boys and four girls. The only allergy is food-the more the better!

(Laughter.)

Mrs. Jones: Mrs. Smith, here is a small box of cookies I baked this afternoon. I hope you will

accept it with our compliments.

And the project is on its way—not to be hurried, but for the development of real friendship and to show the way to a happier life.

March 1967 67

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Richard L. Evans The Spoken Word

"We are sowing . . . "

Remembered well from years of youth are these words from a song that was sung:

"We are sowing, daily sowing Countless seeds of good and ill, Scattered on the level lowland, Cast upon the windy hill; Seeds that sink in rich, brown furrows, Soft with heaven's gracious rain; Seeds that rest upon the surface Of the dry unyielding plain."

Whether the lessons of life sink deep or stay shallow on the surface is always a cause of concern. But one fact to be affirmed at any time of self-searching is the sequence of cause and consequence. And one of the greatest lessons of life for young people to learn is that we live in a world of law and that ultimately, and indeed daily, we are accountable for our own choices and decisions and individual acts and utterances-and for our intent. And yet the endeavor to shift responsibility is one of life's most prevalent pursuits: to blame others, to blame the past, to excuse what is wrong, even to condone what is knowingly and deliberately done, to tolerate what is actually evil. All of us are making our own record daily, hourly, each instant. And beyond all external factors there are choices for which we are personally responsible. And despite what rationalizing or justifying or what shifting of responsibility we seek, we are ourselves, in a sense, our own written record. "A man can only achieve strength . . . by the action of his own free-will," said Samuel Smiles. "If he is to stand erect, it must be by his own efforts; ... and come within the range of self-discipline. And it depends upon men themselves whether . . . they will be free, pure, and good, on the one hand; enslaved, impure, and miserable, on the other."2 "There will be no true freedom without virtue. . . . "3 And choosing to live within law is among the great privileges and obligations of the free living of life.

> "Thou who knowest all our weakness, Leave us not to sow alone! Bid thine angels guard the furrows Where the precious grain is sown, Till the fields are crowned with glory, Filled with mellow, ripened ears, Filled with fruit of life eternal From the seed we sowed in tears."

* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System January 1, 1967. Copyright 1967.

'Author Unknown, "We Are Sowing." "Samuel Smiles, Character: Duty — Truthfulness, ch. vii.

*Charles Kingsley, Placard, 1848.

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LEE ENGINEERING CO. 2023 W. Wisconsin Avenue Milwaukee, Wis. 53201 Dept. IE-M 67 • A boy in a cold barn milking a cow, a mother separating cream in an old spring house, a grandmother tasting the cream to be sure that it is aged just right for her butter churn—these are a far cry from the dairy department in a supermarket. Yesterday, today, and tomorrow—each is entirely different; yet each, in its own way, delivers milk in some form to the dinner table.

Dairy products are essential to good nutrition. There are four basic food groups: (1) milk, (2) vegetable and fruit, (3) meat, and (4) bread and cereal. Each one is necessary if healthy bodies are to be built. The first group includes milk in all its varied forms and is our leading source of calcium. needed for the formation and maintenance of bones and teeth. Milk also provides high quality protein, vitamin A, and many other nutrients. Nutrition lists recommend three or four glasses of milk a day for children, four or more for teenagers, and two or more for adults.

Milk can be served in many forms other than as a beverage. It can be served as a main course, using cheese and cream sauces, or as a dessert in puddings and ice cream. This all adds up, in a lifetime of 70 years, to an average consumption per person of some 15,000 quarts of milk. This consumption begins on the day a baby

is born and becomes a habit carried through life.

Some claim that they do not need the fat and calories found in whole milk, but their need can easily be remedied by using skim or 2 percent milk. Even without its fat content, milk is still one of the finest collections of important food nutrients available in one source.

Because of economy or diet reasons, many mothers are using more and more instant nonfat dry milk. This is made from fresh milk by removing the water and fat, but all the proteins, minerals, and vitamins are retained. It takes one hundred pounds of skim milk to make eight pounds of instant nonfat dry milk. This milk, which keeps well for six months in a closed canister if it is stored in a cool, dry place, need not be refrigerated until reliquified.

Powdered milk can introduce milk into the diet in many different ways. Try using ½ to ¾ cup instant nonfat dried milk to enrich one pound of ground meat, or mixing an equal amount of this milk with a cereal before cooking. One-half cup of dry milk may be added to two cups cooked, mashed vegetables. Gravies and sauces can be greatly enriched by adding ¼ cup of instant nonfat dry milk to each cup of milk or broth.

This type of milk will also whip. Use equal parts of dry milk and water at room temperature and whip until soft peaks are formed. Two tablespoons of lemon juice to each one half cup dry milk should be added after whipping to stabilize the whip.

This form of milk can be an ingredient in bread, cake, candy, and almost any other food to enrich



Dairy products are essential to good nutrition. Milk

is our leading source of calcium, needed for the formation

and maintenance of bones and teeth. It also provides

high quality protein, vitamin A, and many other nutrients.

the nutritional value. For those counting pennies, fresh whole milk can be stretched for drinking by adding one quart of liquified powdered skim milk to one quart of fresh whole milk. Mix well and chill.

Evaporated milk is a whole milk

concentrate prepared by evaporating under vacuum enough water from fresh whole milk to reduce the volume by half. It is then fortified with vitamin D and packed in cans, sealed, and sterilized. A versatile dairy product, evaporated milk can be used as

fresh milk when diluted with equal parts of water, or used as it comes from the can to make rich, smooth candies, desserts, sauces, and drinks. It also whips but must be partially frozen before whipping. Lemon juice should be added to the evaporated milk after



whipping to stabilize the whip.

Sweetened condensed milk is a whole milk concentrate containing from forty to forty-four percent sugar. After opening, it should be refrigerated in its can; it will

remain in good condition about ten days. This milk is used mostly in candy and dessert making.

Another popular product of milk is cheese. If a person claims he doesn't like cheese, it is because

of this versatile product. Cheese making is an art, and so also is cheese cooking and serving. To make cheese, the milk solid must be separated from the milk by coagulating with rennet and/or a bacterial culture and then separating the curd from the whey by heating, draining, and pressing. Several factors are involved in making various kinds of cheese, such as the kind of milk used,

method of coagulating the milk. form of bacteria used, salting, and

he hasn't explored the whole field

and found a favorite in some type

condition of ripening.

Cheese is rich in nutriments and can be used in hundreds of different ways. When cooking cheese, always keep the heat low and cook only until it melts. With the exception of cottage cheese or cream cheese, all cheeses are best served unchilled. Cheese freezes well, but don't put a whole wheel of cheese into the freezer. Cut it up into small family-size portions, and be sure to wrap each one airtight in moisture-proof paper.

Uncreamed cottage cheese can be frozen and kept for three to four months. Add the cream after thawing and serve as creamed cottage cheese. Creamed cheese freezes well if blended with a heavy cream to make a thick sauce consistency. When it is removed from the freezer, it can be thawed and used in sandwich spreads or dips.

Another dairy product, butter, can be stored in the freezer. Butter can be bought when prices are down and kept fresh and sweet for six months if it is wrapped in moisture-proof paper and stored at around zero to five degrees below zero.

Consider the food dishes that are favorites with your family. Almost all contain dairy products in some form or other. Imagine a world without milk or cheese or butter. Our meals wouldn't be as flavorsome, as colorful, or as nutri-

*

Richard L. Evans

The Spoken Word

The Harvest of the Years of Youth

Je grow old naturally," said one physician, and "the first and the most important ingredient in the prescription for growing old graciously and happily is understanding-understanding of the naturalness of the process of growing old." In the older years of life we are freed from some of the decisions of the years of youth and are not so enslaved with some of life's earlier urgencies-when we were rushing to "get there," to pick a profession, to make preparation, to choose a partner, to make a home, to rear a family, to assume success. The driving restlessness eases up, as success, so-called, has either been achieved or abandoned as not mattering very much. Every period of life has its problems, its advantages, its adjustments, its decisions, its uncertainties; and, old or young, we have to keep flexible in the living of life; not flexible as to principles, not flexible as to things of eternal truth, but flexible in our reactions to environment, to people and places, to the going and coming of friends and family, to changing situations and circumstances. And we have to learn that life is sometimes full-and hearts and homes also, and that life is sometimes lonely, sometimes rooms are empty-and arms also-except for memories, except for service, except for the rich inner resources of the soul. Part of the reason for pursuing this subject is to let youth know what old age is: that it is the harvest of the years of youth, that every law observed, every temperate habit acquired, every good memory made, every truth discovered, every virtue developed, every commandment kept, every lesson learned, adds enrichment to the harvest of the older years of life and to the harvest of eternity, and softens the sense of insecurity, and tempers loss and loneliness. And with friends and flexibility and faithfulness and faith, quietly we come to know that "to every thing there is a season, and a time to every purpose under the heaven: . . . a time to plant, and a time to pluck up that which is planted; . . . A time to weep, and a time to laugh; a time to mourn, and a time to dance; . . . A time to get, and a time to lose; a time to keep, and a time to cast away; . . . He hath made every thing beautiful in his time. . . . "2

> *"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broad-casting System January 15, 1967. Copyright 1967. ¹Carl V. Weller, M.D., Biological Aspects of the Aging Process. ²Eccl. 3:1, 2, 4, 6, 11.



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2 pkgs. Red Star Active Dry Yeast 1 cup warmed apple juice (110°-115°)

½ tsp. salt
3 tbsp. soft shortening
1 cup light brown sugar
½ cup butter
2 tbsp. corn syrup
2 tbsp. water

2 eggs, room temperature 3½ to 4 cups ½ cup finely chopped raisins all-purpose flour

3 thsp. sugar finely chopped raisins Dissolve yeast in juice. Add eggs, half the flour, sugar, and salt; beat until smooth. Stir in shortening with more flour to form a sort dough. Knead, Place in greased bowl. Cover. Let rise in warm place 40 to 60 min. or until doubled. Warm over low heat just until sugar dissolves: the brown sugar, butter, syrup, and water. Place in 24 west Bend Telfano usp. Cut dough into 25 pieces. Shape into balls, tucking ½ tps. of finely chopped raisins into sea. Platten and place in cups. Cover. If the season of the



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tional as they now may be. So get out your milk, cream, butter, and cheese, and introduce to your family some of the following mouth-watering dishes.

A Dairy Menu

Beet-Tomato Borsch Cocktail Cheese Rounds Veal and Mushrooms New Potatoes Swiss Asparagus Citrus Salad Vanilla Custard Ice Cream Sour Cream Banana Cake

Beet-Tomato Borsch Cocktail

3/4 cup beet juice cup tomato juice cup lemon juice 1 teaspoon onion juice 1 teaspoon sugar Dairy sour cream

Blend together all ingredients except sour cream. Chill. Serve in small glasses topped with a dollop of sour cream. Yield: 2 cups.

Veal and Mushrooms (6 servings)

teaspoon leaf thyme

2 tablespoons butter
1/2 pound mushrooms, sliced
11/3 cups milk
Salt and pepper

Combine flour, salt, thyme, and pepper; coat meat with flour mixture; reserve mixture. In skillet melt ½ cup butter; brown meat slowly, about 10 minutes for each side. Remove meat from skillet to warm platter and keep warm. Melt 2 tablespoons butter in skillet; add mushrooms and sauté 3 minutes. Spoon over meat. Stir 1 tablespoon flour mixture into drippings. tablespoon flour mixture into drippings. Remove from heat; gradually stir in milk. Cook over medium heat, stirring constantly, until thickened. Cook 2 additional minutes. Season to taste. Pour over the meat and mushrooms.

Swiss Asparagus (6 servings)

1 pound fresh asparagus spears, or 2 packages (9 oz. each) frozen asparagus

6 tablespoons butter

1/4 cup chopped onion
1 cup (4 oz.) shredded Swiss cheese
1/2 cup instant nonfat dry milk
3 tablespoons lemon juice

If using fresh asparagus, cook in a small amount of boiling salted water 5 minutes; drain. If using frozen aspara-

gus, follow package directions for cooking, except cook only 3-4 minutes. In a large pan melt butter and saute onion until lightly browned. Add drained asparagus, cover, and cook over low heat 5-10 minutes; carefully put in baking dish. Toss together Swiss cheese and nonfat dry milk; sprinkle over asparagus. Drizzle lemon luice over all, and sprinkle with paprika.
Bake 12 minutes at 350° F.

Citrus Salad (6 servings)

1 package (3 oz.) lime gelatin 1 tablespoon (1 envelope)
unflavored gelatin
1½ cups boiling water
3 tablespoons lemon juice

1½ cups dairy sour cream
¾ cup avocado, puréed
½ teaspoon salt
2 cups diced granefruit es

cups diced grapefruit sections, drained

1/4 cup finely chopped green pepper Parsley

Combine gelatins; pour boiling water over gelatins; stir until dissolved. Add over geiatins; stir until dissolved. Add lemon juice and cool slightly. Gently blend in sour cream. Chill until partially set. With rotary or electric beater whip gelatin mixture until light and fluffy; mix in avocado and salt. Fold in grapefruit and green pepper. Turn into model. Chill usell fire. into mold. Chill until firm. Unmold on greens and garnish with parsley.

Vanilla Custard Ice Cream (Yields 1½ quarts)

3/4 cup sugar 2 tablespoons flour 1/4 teaspoon sant 2 cups light cream eggs, slightly beaten cups light cream 11/2 tablespoons vanilla

Combine sugar, flour, and salt; grad-ually add 2 cups light cream. Cook over medium heat, stirring constantly, until thickened. Cook 2 additional minutes. Add small amount of hot mixture to eggs; return all to cooking pan. Cook, stirring constantly, 1 additional minute. Remove from heat. Add remaining 2 cups light cream and vanilla. Chill thoroughly. Freeze in ice cream freezer. (This ice cream may ice cream freezer. (This ice cream may be varied in a number of ways. Two cups of fruit can be added, or chocolate ice cream may be made by increasing the sugar to 13/4 cups and adding 2 squares of unsweetened chocolate, cut up, to cream before heating.)

Sour Cream Banana Cake

1/4 cup butter cup sugar eggs

teaspoon vanilla 2 cups sifted all-purpose flour teaspoon baking powder

teaspoon baking soda 3/4 teaspoon salt 1 cup dairy sour cream

1 cup mashed ripe bananas 1/2 cup chopped nuts

Cream butter; gradually add sugar, and beat until light and fluffy. Beat in eggs, one at a time. Add vanilla. Sift together flour, baking powder, baking soda, and salt; add to creamed mixture alternately with sour cream, beginning and ending with dry ingredients. Add bananas and nuts, mixing just until blended. Turn in a buttered 13x9x2 inch pan. Bake at 375° F. about 40 minutes.

The flavor of this cake is wonderful.
Once you make it you will do it again
and again. This cake carries well and
is delicious in the lunch box.

Quick Caramel Frosting (amount will frost the above cake)

1/2 cup butter 1/2 cup firmly packed light brown sugar

1/4 cup evaporated milk
21/4 cups confectioners sugar (sifted)
1 teaspoon vanilla

Heat together the butter and brown sugar over low heat, stirring constantly until sugar melts. Blend in the evaporated milk; cool. Gradually beat in the sugar until of spreading consistency; add vanilla.

Recipe Correction

In the recipe for the Valentine "Butterscotch Cheerio Pie" in the February Era, page 75, one ingredient was inadvertently left out. The pie filling should include I cup of milk.



Contrasts
By J. A. Christensen
Illustrated by Martha Purdy

It was just a sprig of spring
He carried to my winter room—
A gray-haired pussy willow,
Reminiscent of my own gray
head;

Yet, the warmest bit of spring he brought

Was he, himself— A gold-haired child.





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The Spoken Word

Come Now!

thought suggested by Dr. Lindsay Curtis expresses well the summons that all of us will sometime receive from the Great Judge and Father of us all: "Come as you are . . . but come now!" It is a profound thought to ponder- the readiness of any or all or each of us to face any eventuality. Sometimes we can straighten out our lives, straighten out the record, finish our unfinished business, arrange our disordered affairs and make amends-if we have time. But we don't always have time. Many centuries ago Cicero said: "No man can be ignorant that he must die, nor be sure that he may not this very day,"2 This is true of all of us. Illness, accident, unforeseen events-"No man can be . . . sure that he may not [die] this very day." And so, to use a well-worn phrase, we simply ought to be prepared. We ought to be doing what we should be doing. We should be at peace with ourselves and with our loved ones and with all others also. We should have our desks, our documents, our debts, our affairs in order. We should clean out the grudges and the grievances, the feuds, if any, with those who are near us and with those far from us. If we do, come what may, when it may, we will be ready; and in the meantime, we will be much more effective and efficient, and every day will be more peaceful, more productive. A person at peace with himself and with those he lives and works with simply lives a better, happier life. Quarreling, dragging around unfinished business, delinquent obligations, unresolved differences, strained relationships, a sense of error, a sense of guilt, a sense of not having faced up to facts, tend to clutter and tarnish the living of life. It isn't easy to face facts, but it isn't easy not to. And letting unfinished and undone things and unhappy feelings and unresolved obligations always hang over us is too heavy a load. "Come as you are . . . but come now!" When we receive this summons, we'll be on our way; and we ought to be ready for it, and at such peace with ourselves and with other people that we can enjoy each day, each hour, each opportunity, whenever the call comes. Come now-just as vou are.

*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broad-casting System January 8, 1967. Copyright 1967.

Lindsay R. Curtis, M.D., Thoughts for 23s Minute Talks

Salt Lake City: Bookcraft, 1966). *Cicero,

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The Moon Moans

By Carol Grayson

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March 1967 77 Ara Belliston Richards, mother of eight children, acquired the techniques described in this article during a recent two-year term with her husband as building missionaries in midwestern United States. She has a masters degree in educational administraton and is choir director in the Ogden 21st (Utah) Ward.

Me... and Those Golden Questions

• Our Prophet and President has said, "Every member a missionary." This is not an idle statement, nor a suggestion to follow at mere convenience. It is a commandment from our Heavenly Father to help accomplish his work in these latter days. And to accomplish this work, two "golden questions" have been suggested: What do you know about the Mormon Church? Would you like to know more?

I wanted to think that I was exempt from this divine request. After all, I was expecting our seventh child. Our oldest child was only six years old. We had just moved to a new community. Church and home responsibilities consumed all my energy. Besides all this, a vague, illusive fear of asking the "golden questions" made all my excuses seem valid.

However, when I was set apart in a new Church assignment, I was reminded to ask the "golden questions." I was promised that many people would join the Church if I did. There could be no more inner squabbles about it. I must find a way to be faithful to the Lord's will.

In analyzing my opportunities to introduce others to the gospel, I realized that many uninvited guests came to my door. I could ask them. So, when the Avon lady called, I invited her into our home and, after a moment of chatting, said, "I am a Mormon."

She quickly picked up the conversation and answered the first of the "golden questions" without being asked. "Oh," she said, "all of our family are Catholic. But we have a distant relative who married a Mormon girl. Our entire family admires that girl because of her ideals. I also have a Mormon acquaintance who lost a leg. She still has hope and joy and usefulness because of her beliefs in life and her faith in the hereafter."

It would have been so logical to say, "Would you like to know more about the Church?" But because of timidity and inexperience, I replied, "People have great reserves in times of crisis." Then we turned to her business, and within minutes she was gone.

I was angry with myself. She had surprised me. I had not yet learned how to capitalize on my opportunities. I also had not realized that the Church made as much difference in one's life as her examples indicated. I was not ready for the responsibility of being that different from her or others around me. I had a lot of maturing to do.

Soon the city census taker came to our door. After answering one of her questions, I inserted, "And we are Mormons. What do you know about the Mormon Church?"

She answered, "Well, not very much."

"Would you like to know more?" I quickly inquired.

She seemed highly pleased, as if I had asked her to become a personal friend. Actually, I had —and more. But she said, "Well, no, not right now. I am meeting with missionaries from another church. When they knocked at my door a short time ago, I began meeting with them." She thanked me several times for asking her, and she shared some of her problems and feelings. For a few moments we felt a kinship, a bond of love.

That experience gave me the courage to pursue my plan, and I have tried to ask the "golden questions" of all strangers who come to our door. My mind is made up to ask them before I ever turn



"I realize that many uninvited guests came to my door. I could ask them!"

the doorknob—and, remarkably, no strained relationships have ever developed. However, to maintain my courage in doing this I have reasoned: (1) I have as much right to ask them about my goods as they do about theirs. (2) The gospel is important enough to in-

terrupt even the busiest people. (3) After all, they have come to my door. (4) I may never see them again.

Another avenue of opportunities was the telephone. I was increasingly annoyed with the frequency of sales pitches via telephone calls, which always seemed to come when I was most busy. My husband pointed out that I was missing opportunities. Every time the phone rang (unless a Church member was calling), the way was opened for the "golden questions." It was both a missionary opportunity and a method of bringing purpose to many otherwise inconvenient calls.

Shortly thereafter a woman called who wanted me to purchase some children's pictures. I said, "No, I wouldn't be interested. But, what do you know about the Mormon Church?" "Not much." "Would you like to know more?"

"Yes," she replied.

I was frantic. Now what do I do? All that came to my mind was that the missionaries had said to arrange a cottage meeting with both contacts and missionaries in one's home. I didn't know this woman. Somewhat flustered, I invited her to bring her husband and visit us sometime, and she carefully took our name and address. She really seemed interested in the Church. However, as one might expect, we never heard from her.

I thought about this a long time. What I should have said was, "Good! Give me your name and address and I'll have some representatives of our Church stop by." Then she would not have had to take the initiative.

I felt discouraged and wanted consolation, so I called a lovely sister who was closely associated with missionary work. But to my great surprise, when informed of my plans she thought I was being quite brazen. She complained that I took the time and interrupted

the thoughts of those trying to make a living.

Now quite concerned, I talked with the full-time missionaries in our area. They said, "If this is out of order, what are we doing here." We must do this sort of thing daily, because we get so few referrals from members of the Church."

I asked my husband, and we



Every time the phone rings it is another opportunity to ask the questions.

reasoned this way: Wasn't the opportunity to receive the gospel worth a little of the caller's time? Wasn't the knowledge of what one is living for worth more than the few moments it took from the hours of making a living? And, taking a spunky point of view, didn't callers interrupt my trends of thought? Didn't they interrupt my busy schedule? I felt I could answer "yes" to all these questions, so this seemed to be my best opportunity to carry out that which I believe to be a commandment.

With my course of action firmly imbedded in my heart and mind, I continued to ask the "golden questions" over the telephone. But I was still learning. I discovered that unless I asked the questions in the same sentence that I answered the caller's question, I would lose the opportunity. Otherwise the caller has the information he wants and hangs up unaware that I have something to ask him.

Some of my good approaches were: "No, but what do you know about the Mormon Church?" Or, "Now that you have asked me a question, let me ask you one. What do you know about the Mormon Church?" An organ salesman whom I asked in this manner was meeting with the missionaries when we moved from the area. He had also attended sacrament meetings.

Taking new courage, I began asking the "golden questions" when I placed telephone calls. The extra time it took was negligible if people were not interested. On the other hand, the time was delightful if they were interested. A parent whom I called concerning a child's birthday party met with the missionaries and bought a copy of the Book of Mormon. I later learned that she had previously met with missionaries in Hawaii.

I soon began to look for other avenues of opportunities. That fall I decided to ask the "golden questions" of sellers at produce stands. Because stands were plen-



I discovered that I had to ask the questions in the same sentence that I answered the call.

tiful and prices and quality competitive, I rotated patronage so that many might have the chance to be asked about the gospel. I soon learned that sellers had more time during non-rush hours. I also observed that I lost many oppor-



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tunities by trying to work the questions into a conversation subtly. Unless I asked the questions soon after I was waited on, other responsibilities or customers captured the attention of the dealer.

One cold fall night when the family was out for a ride in the car, we stopped at a produce stand. I stayed in the car with the children. My husband got out and I coached him to ask the "golden questions." So he said to the proprietor, "What do you know about the Mormon Church?" The man rattled off what he knew. Apparently he thought the Tabernacle



That fall I decided to ask sellers at produce stands.

Choir was the entire Mormon Church. He praised it. He told when he was able to listen to it. He was so complimentary that he nearly threw my returned-missionary husband right off his feet! He returned to the car without ever asking, "Would you like to know more?"

Now my husband was the one to be flustered and upset for having missed a possible contact. We both agreed that it not only takes practice to ask the "golden questions," it also takes practice to know what to do once they are asked.

As time went on and I gained more experience, I decided that before asking the questions I would have in mind an impersonal subject we could discuss if the

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other person were uninterested. The weather seemed a good subiect.

One day before taking my daughter to a busy surgeon, I determined that I would not miss the opportunity to ask someone the question. In the waiting room I silently prayed that I would go through with my resolve. Waiting with us were a woman and her husband, and I started a conversation with her. Finally, like jumping off a high diving board and not being able to swim, I blurted out, "I'm a Mormon, What do you know about the Mormon Church?" My voice was high and tight. It didn't even sound like me. I really felt that, in answer to my prayers, I had been pushed.

The woman replied, "Not very much."

Nervously trying to smile, I said, "Would you like to know more?"

"No, I really wouldn't," she re-

I paused, then said, "How do you like all this rain?" She didn't, because it impeded the local professional baseball team. From then on I heard baseball, baseball, hasehall.

From this experience I learned many things: The Lord will help you; everything takes practice; quickly changing the subject for uninterested people will avert tension (mine and the other person's). I learned that the more at ease I was in asking the questions, the more at ease others were in answering honestly. I learned that sharing such personal things as the gospel frequently drew together emotionally people of differences. Many people are lonely and want to talk to someone about themselves. I also learned that many people do not feel strongly about religion. They may voice interest because of curiosity or for the "big tolerance-understanding" idea that some people feel obligated to exhibit.

With additional practice I also

learned that the questions must be asked directly. When the refrigerator repairman came, I searched for an opportunity to ask the questions. He finally asked, "Do you have a coffee lid or something similar that I can put this glue dabber on?" Here was my chance! I could say, "I have a bottle lid, but no coffee lid. We are Mormons and Mormons don't drink coffee. By the way, what do you know about the Mormon Church?"

However, while I was trying to get all this into my mind so that



"Would you like to know more?" I asked. "No, I really wouldn't," she replied. Following my plan, I asked the next question.

it would sound right, the time lapsed. It became stale and unspontaneous, so I didn't say it. Suddenly he was finished and on his way. I had failed again, but was still learning: (1) I was uneasy until I had asked the questions: (2) working into the questions could be hard or it could be easy; (3) attention to children, the door, the telephone, or a repairman's leaving for parts may end my opportunity.

Because of this, when the washer repairmen came I frankly asked "golden questions." One the seemed uninterested. The other began asking me specific questions about the Church, although at first he said that he would not like to know more. As it turned out, he didn't want to know more-he wanted to know everything!

As yet I have never asked the mailmen. However, I have prepared a method. If a mailman knocks on the door with a letter on which postage is due, a registered letter, or a package, I intend to pause and then say, "By the way, I am a Mormon. What do you know about the Mormons?" If a mailman doesn't knock for some time. I intend to choose a nice warm day and tend the children or do some work in the front yard. I'm sure we'll have an opportunity to chat, and I'll be able to test his

I have learned the need for developing a plan that permits the "golden questions" to be asked. For example, when we had moved earlier we got the usual round of visits from milkmen. Though I didn't realize it at the time, each was a golden opportunity.

interest in the gospel.

One day a very personable milkman came. We were now expecting our eighth child, and I was not feeling very well. The children and the kitchen were not tidy; and I really didn't want anyone to know that I was a Mormon, because I felt and looked such a poor example. But I decided to swallow my pride and ask anyway. After all, who else would ask him? And



"Leave your name and address on the milk bill, and I'll see that you get a Book of Mormon."

under the present circumstances, things would get worse before they got better-and that was some months off. So I decided to follow my plan.

"We are Mormons," I said. (Continued on page 86) Proven . . . Successful . . . Reassuring!

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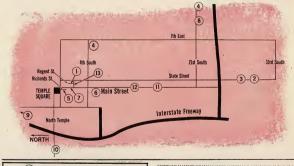
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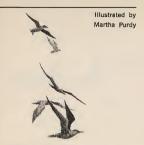






March 1967

"You are!" he exclaimed. "I bunked with a Mormon fellow when I was in the army. I surely



Today It Is Birds by Hilda Whelan

He is but five still young enough to probe his brave new world unhampered by a pride that cribs results. Each day a new discovery upsets his findings. Today it is birds.

Barred from their natural food by ice, they flock for crumbs; and her, charmed by variety of plumage and of wing, studies behavior, noting some hop, some walk, others do both.

Scorning his coat, pink-cheeked, he stalks on down the garden path. His morning milk grows cold. I call unheeded or unheard He is apart from me, Close-walled in wonder.



did like him. I really admired him."

"I apologize for the way the house looks. I am not feeling very well."

"I understand. I have five small kids of my own. My wife works and works and she can't keep up with it either. It's because of these five kids that I appreciate your business so much."

He was busy and I was mentally uncomposed, so I didn't say more at that time. As the days turned into weeks I wanted to ask him if he wanted to know more about Mormons, but I didn't know how. One day—much later—we got notice of an unexpected sudden move. I stopped the milkman the next day and said, "We will be moving soon. If you will stop next delivery and leave me the bill, I will pay you."

He said, "I surely have appreciated your business . . ."

I added, "Since we are Mormons, would you like a copy of the Book of Mormon?"

He said, "I really would."

"If you will read it, I will have some friends of mine stop by your home and leave you one as a gift from me."

"Tll read it." He was in a hurry, as he always was at delivery time. "Leave your name and address

on the milk bill next delivery, and I'll see that you get one."

"I will," he said, and rushed on. I anxiously awaited the next delivery day. I was afraid that he would forget to leave his name and address. I opened the door as he strode up the driveway. Upon seeing me he said, smilingly, "Here is the bill, and I put the information on like you said."

Since it was the lunch hour, I dashed to the telephone and called the missionaries as soon as he left.

At our new place of residence we soon discovered many other avenues of interesting people in the gospel. Our new home required various fixtures and furniture, of, which bunk beds are an example. When the delivery men brought the bunkbeds, they were busy and "all business." I could not figure out how to ask the "golden questions." But a pause came when they set up the bunks and asked for approval. Another pause came when I signed the delivery slip. I knew that other members of the Church would have utilized this pause to excellent advantage by asking the "golden questions." It was a golden opportunity, but I missed it.

As we increased our practice of asking the "golden questions," we became more imaginative in seeking opportunities. We found that an excellent opportunity revolved around the mailing of checks for our bills.

My husband and I discussed the situation and decided that it would take no more postage, take negligible time, and cost very little if we sent short, lightweight tracts with our checks and business mail. We explained our idea in a letter to the leaders of our mission, and they sent us some appropriate pamphlets. Each month we put a different kind of pamphlet in our business mail. We did not know who received the pamphlets, nor did we know if they would go into the wastebasket or be passed to friends or family. But we thought that consistency might cause curiosity.

As we further discussed our business relations, we realized that we contacted nonmembers constantly in business establishments that we patronized. My husband received two affirmative answers to the "golden questions" from personnel in a camera repair shop. He placed copies of the Book of Mormon in a tailor shop, a dry cleaning establishment, and the home of his aviation instructor. The missionaries were also welcomed at his aviation instructor's home.

As a result of my trying to carry

out the Prophet's counsel, I know of no time that I have offended anyone by asking the "golden questions." If I ever should offend, I can say, "I'm sorry, I didn't mean to offend you." Then I can change the subject. I have learned that simplicity and sincerity are important; we are sincerely asking a question, not forcing an idea upon others.

I know of only two times that I seemed to cause another to be uneasy. One night at a pre-school PTA workshop I said to the woman next to me, "I am a Mormon, What do you know about the Mormon Church?"

"Not very much."

"Would you like to know more?" She stumbled for words. She mumbled that she and her family were active in a Protestant church. Her voice became high, impersonal, and strained. I sensed that she was worried about offending me, so I changed the subject to what we were doing in the class.

A similar thing happened when I asked a very good neighbor the "golden questions." She acted flustered. She was active and satisfied with her church and seemed not to want to offend me.

As our experiences have increased, we have learned that some people do express interest in the Church. However, they do not want anyone to visit them at their home or business. Therefore, we made it a policy to have copies of Smith testimony Joseph "Which Church Is pamphlet, Right?" and the Book of Mormon always handy. I carry them in my purse and my husband carries them in his briefcase.

This does not mean that when anyone wants to know more about the Church we offer them literature. We first try to introduce them to the missionaries. We only give literature when they do not want anyone to see them personally.

I have also learned to call the missionaries "friends." To most



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people "missionaries" sounds too high pressured. "Representatives of our Church" sounds too formal. I always knew the local missionaries personally and felt that the term "friends" was an appropriate one. I explained to the missionaries that they were to go as my personal friends when I gave them a refer-

We have also found that it pays to be prepared for certain answers. To my question, "Would you like to know more about the Mormon Church?" one man answered with another question, "Well, aren't we all going to the same place?" I decided that the best way to answer such a question is to ask another question. That was Christ's method. So I said, "Where do you think you are going?" Then I followed his answers with the concept of the fatherhood of God. One common answer I've heard is, "I'm too old to change." To that one I say, "What do you expect (or want) to be doing 100 years from now?"

Even with all of our efforts to find ways to ask people the "golden questions," we have still found blind spots in our plan. For example, we did not know our neighbors very well, and opportunities were limited in the winter. Therefore, our song-loving family decided to sing Christmas carols in the neighborhood on Christmas eve. We sacked some apples and gave them to the children to carry. bundled the baby, and excitedly walked door to door, singing "Jesus Once Was a Little Child" and other simple Christmas carols that the children knew from Junior Sunday School. We had fun, and the neighbors received our apples and carols with surprise and delight. Many asked us into their homes, and some shared candy and other sweets with us. Nearly all were aware that we were Mormons. Some even asked us about the Church.

It has been several years since

we began asking the "golden questions" in earnest. They have been wonderful, remarkable, and enriching years, full of inspiring experiences with our non-Mormon friends. There was no one to teach me these things that I have shared, no one to observe; and the fear and feelings of inadequacy that hovered over me before I started often stifled my good intentions. But with courage and the help of the Lord, we have learned so much.

Asking the "golden questions" sounds simple, but it is not. A desire to be obedient still leaves one empty of confidence and skill. Much emotion, thought, time, and prayer have gone into the lessons we have slowly learned.

As with other commandments, blessings slowly unfold into our awareness after our faithfulness. The marvelous ways of Heavenly Father are again revealed, and we know that he is God. I have



It took no more postage and little time to enclose lightweight tracts in our mail.

learned that our Father in heaven loves us very much, and that he also loves our brothers and sisters who do not knów or understand the gospel. Because we are blessed to know and reap the blessings of the restored gospel, we should show our appreciation to him and our love for our brothers and sisters by following his plan: every member a missionary. Let's really ask those "golden questions!" O

Buffs Rebuffs

Was It Joseph Smith?

According to Church history books that I've read, the Prophet Joseph had blue eyes. The man on your December cover had brown eyes.

Carrol N. White

Grants Pass, Oregon

Examining the pictures identified as A, C, E, G, and M, on pages 1076-77 of the December Era, one gets the distinct impression that they are all related. The shoulders are all rotated slightly to the subject's left, and in each case Joseph's coat collar is turned up on his left and down or outward on his right. At any rate, this grouping seems to be the least reliable when compared with the death mask, N This leaves us again wondering what the Prophet really did look like.

R. M. Zundel Boise, Idaho

From Viet Nam

This is the first time I have read your magazine, and I find it difficult to put down. It gives a spiritual up-lift and helps lift the veil of loneliness that surrounds us here. My company has been subjected to the worst fighting conditions in the Demilitarized Tone. Conditions are tense; but as long as there are people home who still care, we cannot be defeated.

Lee R. Dearling
U.S. Marine Corps

The New Era

There's a new look about the Eranot just copy rearrangement either. The magazine is very well organized. I am an English major and institute of religion student at the University of religion student at the University of Utah, and I want to thank you for the new spirit of the Era found in small innovations. I'm glad to see the Era of Youth in the middle—in the midst of "The Voice of the Church." I am a former faithful Era scanner, but because of your most interesting layouts, attention-catching statements near articles, good illustrations, and selection of priesthood correlated material, I now want to read instead of scan! Please carry on! Quaila Newren Bountiful, Utah

I have noted several improvements in recent issues, and I am thrilled with the layout, contents, and approach of the January Era.

Gayla S. Wise Tucson, Arizona

My congratulations on the new format. But I miss "Since Cumorah." Ivan Harris Tualatin, Oregon

We like the idea of having an article running as a continuous whole; beyond that, we think the January issue the most unartistic, least useful, palest, and most thoroughly commercial looking Era yet produced.

Loren Dale Martin Salt Lake City, Utah

Home Evening

Your January cover was most disappointing to us. The plaid shirts are over-done, the people look incompatible, the white is unimpressive, and why would you want to use the same cover scene as is on the Family Home Evening Manual?

Mrs. M. Grover Carlsbad, California

After going through the January issue, our family decided we had to tell you how thrilled we were with the articles and many ideas given concerning home evening. Members of our family who haven't read much of the Era before read this issue nearly from cover to cover.

Glen J. Blake Family Richfield, Utah

We appreciate the home evening suggestions but looked in vain for ideas for parents of one child.

Edith Bennett Tarzana, California

Parents of one child are invited to respond with tips.

Quite a Cutup!

Thanks for the most enjoyable ap-Thanks for the most enjoyable appendectomy possible. As a missionary I seldom have time to read the Era, but the convalescence following a recent operation allowed me to catch up. cent operation allowed me to catch up. Doctors may have thought it was pain that brought tears to my face, but my tears were from joy and the emotional and intellectual experience of reading the Era. When my incision became infected and was reopened, I was blessed to be able to read another month's issue.

Elder Frederic Romney Mondoza, Argentina

The Russians Are Coming

Sometime back someone complained about your review of The Russians Are Coming. At first I felt the same way, but after exchanging ideas with others I learned to appreciate and understand humor better. For those who reject the sentiments of the film, it is easy to see why we have so much mistrust in the world.

Earl Dillon Huntington Park, California

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• It all seemed to reach a climax right after supper. This was a favorite time for the bishop, when he allowed himself the pleasure of lingering at the table, minutes that were enjoyably spent chatting with his wife. She was clearing up the dishes now, and as she reached across the children's glasses she paused, frowning slightly: "It's surely a shame about the Larsons moving, isn't it? I didn't know a thing about it until Relief Society this morning."

She was waiting for him to react. "You knew, of course?" But the bishop merely grunted. He refused to admit she had caught him totally uninformed that his enthusiastic MIA superintendent was leaving the ward. He continued to toy with his fork, picking up the remaining crumbs of the pie crust, as he mused about this jarring turn of events. Just last Sunday the bishopric had been congratulating themselves on finally staffing the MIA, and now. . . .

When the phone rang he immediately recognized the voice of the stake president: "... that's right, bishop. With two new wards we've been given permission to add several alternate members to the high council. I wanted you to know before we called Brother Vance. I realize how effective he's been as president of the elders quorum, but this will be a great opportunity for him."

The bishop was too wise and well disciplined to resist the president. In fact, he was pleased for Brother Vance. But it would mean still another reorganization within his ward. He began to go over his priesthood leadership as the voice on the other end of the telephone concluded: "... although it is the responsibility of the stake Melchizedek Priesthood committee to select a new

Frankly, Bishop. I Don't See the Inspiration inThis

quorum president, we like to work with our bishops. If you have suggestions, get them to me by Tuesday night. I'd like to have them for consideration by the high council next Sunday morning."

The final blow came minutes later, delivered by the bishop's counselor who had dropped over to talk about reorganizing the MIA: "Say, this reminds me—Brother Page asked that I talk to you about his new job. As a salesman he'll probably be traveling out of town every third week, at least for the first year, and he thinks we might want to release him. He's about the best quorum adviser we've ever had."

They sat there talking into the night, summing up what had suddenly happened to them. Later the bishop was to recall that his counselor put a firm finger on the tender part of their problem when he said: "You know, we used to have plenty of active families—before they divided the ward. It seems to me as though the other half skimmed off the cream of the leadership. And what do we end up with? Twenty-three Senior Aaronics!"

"Aaronic Priesthood-Adults," corrected the bishop.
"The new handbook calls them Aaronic Priesthood-Adults."

"All right, Aaronic Priesthood-Adults," said the counselor slowly. His voice was tired as he finished, "You can change their name, but you can't change the fact that they're a millstone around our necks. We need leaders, and what do we have? We have 23 men, many of whom even refuse to follow. Frankly, bishop, I never did see the inspiration in dividing the ward."

Those last wards stayed with the bishop throughout the week. They stung him at first, but then he remembered that his counselor—good, faithful, hardworking—had been with him a long time and could easily remember those golden days before the division when they had an abundance of active brethren.

The bishop was unwilling to admit dividing the ward might have lacked inspiration. Hadn't he even recommended it to the stake president? But now it seemed to be backfiring somehow. He cast about fitfully for the answer.

The bishop called a special meeting with his coun-

selors. He plunged right in: "Brethren, we're floundering for lack of leadership, and I'm quick to admit I've been baffled. In the past several days I've really worked things over in my mind, and I've prayed about it." He suddenly realized they were both looking pretty grim, so he smiled broadly.

"I've even been wondering lately if it were wrong to divide the old ward. Listen to this: our problem is leadership. But let's take that a step further. Leadership is priesthood. There's the real source of our problem—we lack priesthood!"

The second counselor wrinkled his face and spoke up: "Well, at least Melchizedek Priesthood. Didn't we count up 23 Senior Aaronic families the other dav?"

"Aaronic Priesthood-Adults," broke in the first counselor. "That's the new name for them—Aaronic Priesthood—Adults."

"Okay, but a new name isn't going to make them any more help to us. They're still the same lackluster men. They still won't solve our leadership problem."

"But I disagree!" the bishop exclaimed. "I think this is where we've discovered an inspiring situation. Look at the facts: we are in desperate need of good, active leaders, but what we actually have is good leaders who are inactive. I suggest that if we look over our roster of Aaronic Priesthood-Adults we'll recognize that we have some outstanding men in our neighborhood. Brother Miller is president of his company; Brother Halverson was a commander in the navy; and I just read that Dr. Murphy has been given a tremendous research grant by the federal government. Why, we have a great reservoir of leadership talent just waiting to be tapped."

But the first counselor held up his hand. "Wait a minute now, Bishop. We're all aware of the capabilities of our Senior . . . uh, our Aaronic Priesthood-Adults. We've always known they could make a genuine contribution to the work of the Lord if we could only get them interested and active. At one time or another we've all worked as close as they'd let us in trying to bring them into full fellowship. We've put some of our finest men into this effort, and we've seen very little improvement. In fact, it's

one of the most discouraging jobs in the Church." The counselor sat back; he'd said his piece.

But the bishop smiled more broadly than before. He had the secret. He'd tested it in his mind; he'd worked it out on paper. He knew he was right. "All you say is true. I agree. But I maintain that none of us has ever caught the vision of what could be done with these inactive brethren, if the right incentives were placed before them. Sure, we've tried to activate them-with cottage meetings, with special schools. But we've never had a meaningful job to offer them; we've never tried to teach them through real experiences. We've never called any of them to actually work in our programs. And why?" The bishop dropped his smile and narrowed his eyes. "Because we always had too much active leadership, too many active brothers who absorbed all of the good jobs the ward had to offer-and more."

He gestured toward the leadership chart that hung on the wall. "Now that we've been divided we're in trouble. We need these inactive brethren; there's something they can do for us. And in the doing they're going to discover how much they need us, the Church, and the Lord."

The bishop went on: "I've been going over the new Aaronic Priesthood-Adult handbook. I've underlined portions of it, things like 'learning activities' and 'teaching experiences'. It seems to me—and I want your counsel on this—that if we could get these inactive brethren working in key positions, being placed side-by-side with our own active leaders, why, once they had a taste of Church experience we wouldn't be

talking about pie-in-the-sky anymore. They'd be able to feel the same things we feel."

"Now, wait a minute," said the first counselor. "Are you suggesting we make, say, Dr. Murphy the MIA superintendent?"

But the bishop came right back. "No, but he'd make a great assistant in the Sunday School superintendency, especially if we could convince him he were needed."

"Why, sure," said the other counselor. "If we shifted Keith Nelson in as superintendent, we could suggest to Keith that Dr. Murphy would make a great assistant."

Dr. Murphy smiled warmly as he shook the bishop's hand and led him into the front room. "Well, let's see, Bishop. It's been just about seven months since you called me to work in the Sunday School, and I guess we've been paying our tithing for the past three or four months. Isn't that right, Mary? We both agree it's time we had you sit down with us and tell us what we must do next to get that temple recommend."

A comfortable glow seemed to have settled over the room. The bishop sensed a new happiness in the house, in the marriage.

"My only regret in being made an elder is a certain reluctance to leave our priesthood class. We must have the finest group of Senior Aaronics in the stake."

"Aaronic Priesthood-Adults," corrected his wife gently. "That's the new name for them: Aaronic Priesthood-Adults."

Best of Movies

By Howard Pearson

 Before Walt Disney died, he had given final approval to several films, two of which qualify as outstanding family entertainment this month.

One is Bullwhip Griffin, a tongue-in-cheek comedy about the old West. The other is Monkeys, Go Home, a romantic comedy. They represent the ability of Mr. Disney to keep family entertainment foremost in all his pictures.

Bullwhip Griffin has some scenes in an old-time saloon, but as handled by Mr. Disney, there is nothing offensive. The picture stars Roddy McDowell, Suzanne Pleshette, Karl Malden, Harry Guardino, and Richard Havdn.

The movie illustrates Mr. Disney's demands for perfection. He reshot half the film after completing it because he did not believe it met his standards.

Monkeys, Go Home relates how Dean Jones, who owns an olive farm in Italy, can't get pickers, so he imports some monkeys to pick the olives. The townspeople object and picket the farm. Some of their signs read, "Monkeys, Go Home." It's all in fun, even for the tots.

Besides Mr. Jones, Monkeys, Go Home stars Maurice Chevalier, Yvette Mimieux, and some of the funniest monkeys to hit the screen. It also features new songs and folk dancing.

In addition to these pictures, the

Motion pictures reviewed on this page are neither approved nor recommended by the Church or the Era. They are, however, in the judgment of the reviewer, among the least objectionable of the current films.

following productions should prove entertaining to all members of the family:

Funeral in Berlin. starring Michael Caine as secret agent Harry Palmer, is a suspense-filled story about intrigue in Berlin, Haying been filmed in the German city, this is more than just entertainment, as the action shifts through various parts of the city and along the Berlin wall.

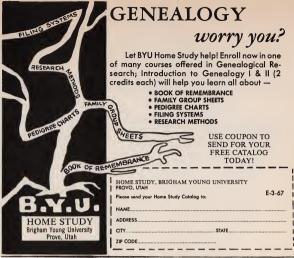
Romeo and Juliet, based on the Shakespeare play and featuring the Royal Ballet of London, is a delight to the eye and ear. The dancing by Margot Fonteyn and Rudolf Nureyev translates the familiar story into a thing of beauty, with music by Prokofiev, colorful costumes, and lovely settings.

Texas Across the River, a comedy starring Dean Martin, spoofs westerns in hilarious scenes with falls and slapstick.

The Endless Summer, a documentary about surfing, turns into an entertaining delight. It tells how two young surf riders travel to Africa, Australia, New Zealand, Hawaii, and California beaches to find the "perfect wave" for surfing.

After the Fox, starring Peter Sellers and Victor Mature, is another delightful comedy with a chase scene, funny disguises by Sellers, and a whole community involved in a plot that's actually the cover-up for a bold international gold theft.

The Bible . . . in the Beginning, starring John Huston as Noah and George C. Scott as Abraham, is an inspiring picture based on the first 22 chapters of the Old Testament. Since the actual words of the King James version are used for narration, the film is scripturally correct. Its prologue, showing the creation of the earth, is a work of pictorial beauty; the story of Noah is humorous without being irreverent; the scenes dealing with Adam and Eye and Cain and Abel are interesting: the story of Abraham powerfully stresses obedience to the Lord. O





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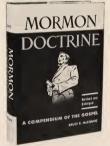
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These Times

Quest for the

By Dr. G. Homer Durham
President, Arizona State University

• "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." (Gen. 2:8.)

Mankind appears to have yearned for gardens ever since. The enjoyment of beauty in flower and farm is characteristic of most of us. The biblical account of man's sojourn on earth begins in a rural setting. Sixty-six books later, the Bible ends with a description of the New Jerusalem, "... the holy city ... coming down from God out of heaven..." (Rev. 21:2.)

It has been a long and interesting road from Eden to the old Jerusalem, to Cairo, Nineveh, and Tyre. In this century, city dwellers outnumber farm dwellers. The move is generally to the cities and towns. Many urban areas, especially the larger ones, become less habitable each year. In the United States, congressional committees are wrestling with the problem: how do we rebuild our cities? A cost estimate announced to the last Congress carried a price tag of fifty billion dollars.

All rural life is not Eden-like. There are rural slums, many of them. But the current plight of the cities presents a greater challenge.

Eden lies behind. The expulsion of man from its beauty has occurred. Man has gone to the cities. Sodom and Gomorrah were destroyed. Can Boston, New York, Los Angeles, Wichita Falls, Paris, London, and Melbourne be saved?

In the Book of Revelation, John saw "a new heaven and a new earth." The vision of the New Jerusalem, rather than a return to Eden, presents a timely challenge

City Beautiful

to men in the twentieth century. The symbolism is striking. Contrast it with the polluted air, water, and much of the life abounding in the old Ierusalems:

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." (Rev. 21:23.)

Life within the jasper walls beckons. The vision holds many, many attractions. ". . . there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. . . ." (Rev. 21:4.) Absent are "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars. . . ." (v. 8.) And "the city was pure gold, like unto clear glass." (v. 18.) Furthermore, the city was nourished by a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

"In the midst of the street of it. and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and vielded her fruit every month: and the leaves of the tree were for the healing of the nations." (Rev. 22:1-2.)

Phoenix and Philadelphia, Moscow and Madrid, Boston and Bangkok, Algiers and Albany-all need the vision of the New Jerusalem. There, in the New Jerusalem, the war on poverty is over. The air is clean and fresh. The water is pure. The trees yield fruit throughout the year.

But there remains a problem. The New Jerusalem, in John's vision as in ours as we read the Bible, comes down from heaven. We are on earth.

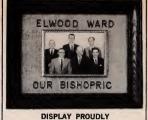
Is the heavenly city possible on

Some say no-it is only a dream: it is only for the hereafter; it is not possible in the here and now, nor in the future before the Lord appears.

But others, recalling deserts that have been made to blossom, barren fields that have been made to bloom, yards that have been cleaned, sense challenge in the vision. Let us try to emulate the holy city, they say. We may not build it four-square. Iasper walls it may never have, nor foundations garnished with precious stones. But we can clean up, paint up, brighten up. We can cease to litter the streets and foul the atmosphere. We can improve street lighting. Yes, let us try to emulate the vision of the holy city. We can strive for the New Ierusalem, in our home, in our town, in our city.

The key to the possibilities is given in Revelation 22:11-15. If it is not the perfect key, at least the way is made clear. Freedom is preserved. The unjust may remain unjust. The filthy may remain filthy. But not in the City Beautiful. "Blessed are they that do his commandments, that they might have the right to the tree of life, and may enter in through the gates into the citu." (v. 14. Italics added.)

The Bible beckons man, bereft of Eden, to bend his efforts toward the beautiful city, toward the vision of the New Jerusalem. The task of rebuilding our cities and towns is a task for every man. The work is not only for governments, city fathers, or county agents, but for each of us. If we want all things new, and a little better, in this world, we will all have to become a little better ourselves.



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End of an Era

For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.—Song of Solomon 2:11-12

"Do you remember what Juliet said to Romeo on the balcony?" "No. What?" "Why didn't you get orchestra seats!"

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The little boy was selling lemonade from two pitchers. In front of one was a sign, "Five cents a glass." In front of the other was a sign, "Two cents a glass." An old gentleman stopped, looked at the signs, and bought a glass of the lemonade at two cents. When he had finished, he asked, "How do you expect to sell lemonade at five cents when you offer such a good drink for two cents?" "Well." the boy replied, "the cat fell in that two-cent pitcher about fifteen minutes ago, so I thought I'd better sell out fast before the news spreads too far!"

The first day of spring is one thing, the first spring day is another. The difference between them is sometimes as great as a month.—Henry Van Duke, "Fisherman's Luck"

"I see you are mentioned in a book that's just been published."

"Oh? What book?"

"The telephone directory."

Devote each day to the object then in time, and every evening will find something done.—Goethe

The first thing to turn green in spring is Christmas jewelry.

—Frank McKinney Hubbard,
American humorist

The hardest tumble a man can make is to fall over his own bluff.—Ambrose Bierce

With the calm patience of the woods I wait For leaf and blossom when God gives us Spring! —John Greenleaf Whittier, "A Day"

Mormonism is an everyday religion.... True religion must enter every affair of life and be made useful there. Then, only, can full contentment be attained; then, only, may a person be expected to make the most of life, whatever his situation in life.

—Dr. John A. Widtsoe

Life Among the Mormons

Primary

By Virginia Maughan Kammeyer

Out on the church lawn, Jimmie Just gave Angela a sock. And Georgie there Has pasted Little Stevie with a rock. The bell has rung;
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Forgetting various scars,
And become,
As by a miracle,
Sunbeams and shining Stars.

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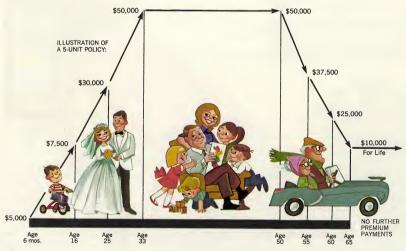
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